صفة صلاة النبي صلى الله عليه وسلم
من التكبير إلى التسليم كأنك تراها

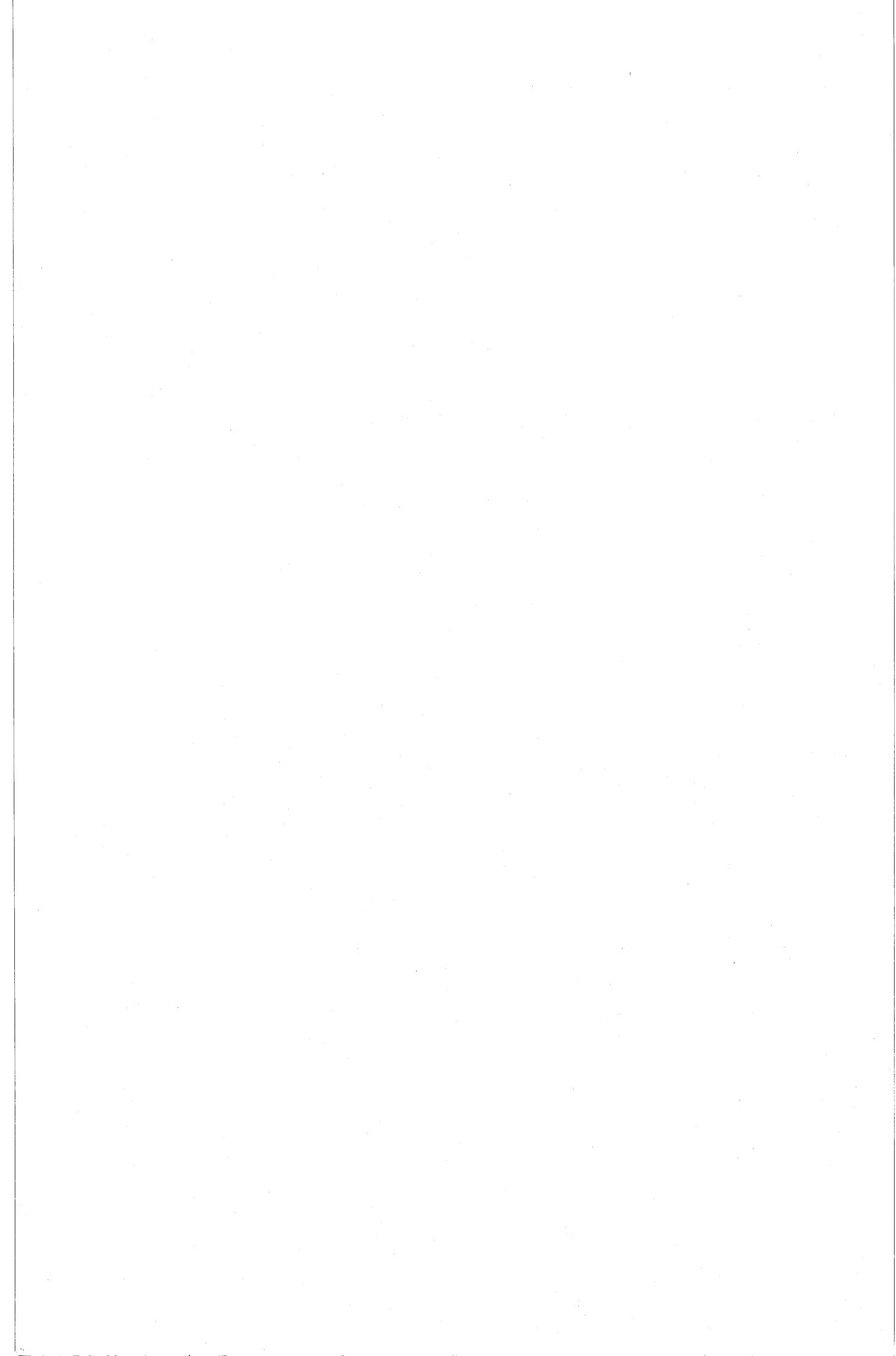
A textbook on the prayer

Description of the Prophet's Prayer



Imām Muḥammad Nāṣir al-Dīn al-Albānī

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ



Imām Muḥammad Nāṣir al-Dīn al-Albānī [d. 1421H]

DESCRIPTION of the PROPHET'S PRAYER

being a translation of his work
'Ṣifatu Ṣalāt al-Nabī (ṣal-Allāhu 'alayhi wa sallam), min al-takbīr ilā al-taslīm ka'annaka tarāhā'



"Pray as you have seen me praying."

[Bukhārī and Muslim]

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by Imām Muḥammad Nāṣir al-Dīn al-Albānī



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Content

THE AUTHOR

Imām Muḥammad Nāṣir al-Dīn al-Albānī

The Great Reviver of Our Era

His Name and Lineage:

He is Muḥammad Nāṣir al-Dīn Ibn Nūḥ Ibn Ādam Najātī, al-Albānī by birth, al-Dimashqī by residence and al-Urdunī due to his migration and place of death in Jordan. He was born into a poor family in the city of Ashkodera, the capital of Albania, in the year 1332[AH] (1914[C.E.]). His father was al-Ḥajj Nūḥ, from the major *Ḥanafī* scholars of his land. During Aḥmad Zogu's reign of Albania there was severe oppression for the Muslims Community. Due to this, the Shaykh's family migrated to Damascus, Syria and it is there that he and his family took residence.

His Educational Background and Teachers:

His first teacher and Shaykh was his father, al-Ḥajj Nūḥ Najātī, who himself had completed *Sharī'ah* studies in Istanbul, Turkey. He returned to Albania as one of its *Ḥanafī* scholars and *Muftī* of Albania. Under his father's guidance, the Shaykh studied Qur'ān, *Tajwīd*, Arabic

language as well as *Ḥanafī fiqh*.

He further studied Ḥanafī *fiqh* and Arabic language under Shaykh Sa'īd al-Burhān.

He would attend the lectures of Imām 'Abdul-Fattaḥ and Shaykh Tawfīq al-Barzah.

The Shaykh met the late *ḥadīth* master, Aḥmad Shākir, with whom he participated in knowledge based discussions on ḥadīth and its research.

He met the late Indian *ḥadīth* scholar, Shaykh 'Abdul-Ṣamad Sharf al-Dīn, who himself had referenced the ḥadīth to the first volume of al-Nasā'ī's *Sunan al-Kubrā* as well as al-Mizzī's monumental *Tuḥfat ul-Ashrāf*, and they continued to exchange letters on matters of knowledge. In one such letter, Shaykh 'Abdul-Ṣamad expressed his belief that al-Albānī was the greatest *ḥadīth* scholar of the time.

In recognition of his knowledge of *ḥadīth*, he was commissioned in 1955 by the Faculty of *Sharī'ah* at Damascus University to carry out detailed analysis and research into ḥadīth related to buying and selling and other business related transactions.

Shaykh al-Albānī recieved *ijaza* (licence to transmit) from a number of scholars. From amongst the most famous of them was Shaykh Muḥammad Rāghib al-Tabbākh, the historian and *Muḥaddith* of Ḥalab and Shaykh Bahjatul Baytar [through whom his *isnad* (chain of transmission) reaches Imām Aḥmad].

He would often correspond with numerous scholars, particularly those from India and Pakistan, discussing matters related to *ḥadīth* and the religion in general, including Shaykh Muḥammad Zamzamī

from Morocco and 'Ubaydullāh Raḥmān, the author of *Mirqāt al-Mafatiḥ Sharḥ Mushkila al-Masabiḥ.*

His skill in *ḥadīth* is attested to by a host of qualified scholars, including Dr. Amin al-Misrī, head of Islāmic Studies at Madīnah University who considered himself to be one of the Shaykh's students; also Dr. Subḥi al-Salāḥ, former head of Ḥadīth Sciences at the University of Damascus; Dr. Aḥmad al-Asal, head of Islāmic Studies at Riyāḍh University; the late Pakistani *ḥadīth* scholar, *Allāmah* Badī al-Dīn Shah al-Sindī; Shaykh Muḥammad Ṭayyib Awkij, former head of *Tafsīr* and Ḥadīth at the University of Ankarah in Turkey; and countless others.

The Shaykh was invited to teach ḥadīth at the Islamic University of Madīnah in 1381H/1961 to 1383H/1963. He returned to his former studies and work in the *Zahiriyyah* library. His love for Madīnah University was evident by the fact that he bequeathed his entire personal library to the University.

After carrying out a *ḥadīth* analysis of Ibn Khuzaymah's *Ṣaḥīḥ*, the Indian *hadith* scholar, Muḥammad Muṣṭafā Azamī (head of Ḥadīth Science in Makkah), chose al-Albānī to verify and re-check his analysis, which is currently published in four volumes containing both their comments. This is an indication of the level of trust placed in al-Albānī's ḥadīth ability by other scholars.

His Works:

The Shaykh's printed works, mainly in the field of ḥadīth and its sciences, number over one hundred, running into many volumes. He left behind him in manuscript form at least a further seventy works. Some of his well known published works are: *Ḍa'īf Abū Dāwūd*, *Ḍa'īf ibn Mājah*, *Ḍa'īf al-Jāmi' as-Ṣaghīr*, *Ḍa'īf al-Targhīb wal-*

Tarhīb [2 vols.], *Ẓilāl al-Jannah*, *Ghāyatu-l-Marām*, *Irwā' al-Ghalīl* [9 vols.], *Ṣaḥīḥ Abū Dāwūd* [4 vols.], *Ṣaḥīḥ Adab al-Mufrad* [3 vols.], *Ṣaḥīḥ ibn Mājah* [4 vols.], *Ṣaḥīḥ al-Jāmi' al-Ṣaghīr* [2 vols.], *Ṣaḥīḥ al-Tirmidhī* [4 vols.], *Ṣaḥīḥ al-Targhīb wal-Tarhīb* [4 vols.], *Silsilah Aḥādīth al-Ṣaḥīḥah* [11 vols.], *Silsilah aḥādith al-Ḍa'īfah* [14 vols.], *Tamām al-Minnah*, *al-Tasfiyah wal-Tarbīyah*, *al-Tawassulu: Anwauhu wa-Aḥkāmuhu*, *Talkḥis Aḥkam al-Janā'iz*, *al-'Aqīdah al-Taḥawīyyah Sharḥ wal-Ta'liq*, *Ṣifah Ṣalāt al-Nabī*, *Ṣalāh ul-Tarawiḥ Ṣalāt al-Nabawī* and many others.

The Scholars Praise for Him:

Many Senior Scholars and Imāms praised him and benefited from his vast knowledge they would ask him questions, visit him in person, seek religious verdicts from him and exchange letters with him.

Shaykh 'Abdul-'Azīz al-Huddā said of him that he was: 'The Shaykh, the great scholar, the ocean (of knowledge).'

Muḥammad al-Amīn al-Shanqītī - respected Shaykh al-Albānī to the point that when he would see him passing by, while he would be teaching his class in the *masjid* of Madīnah, he would stop his class to stand and give *Salām* to him out of respect for him.'

The great scholar, the teacher, Muḥibb-al-Dīn al-Khatīb said: 'And from the callers to the Sunnah who devoted their lives to reviving it was our brother Muḥammad Nāṣir al-Dīn Nūḥ Najātī al-Albānī.'

The great scholar Muḥammad Ḥāmid al-Fiqī said: '...the brother, the *Salafi*, the Scholar, Shaykh Nāṣir al-Dīn.'

The former *Muftī* of the Kingdom of Saudi Arabia, Shaykh Muḥammad Ibn Ibrāhīm Āli-Shaykh said: 'And he is the upholder of the *Sunnah*, a supporter of the truth and an opposition to the

people of falsehood.'

During his lifetime, the Shaykh, 'Abdul-'Azīz Ibn Bāz said: 'I have not seen under the surface of the sky a person knowledgeable of the *ḥadīth* in our current time the likes of the great scholar, Muḥammad Nāṣir al-Dīn al-Albānī.' And he was asked about the ḥadīth of the Prophet (ﷺ): *"Indeed Allāh raises up from this ummah at the beginning of every century someone who will revive it for them."* So he was asked who is the *mujaddid* of this century? He replied: 'Shaykh Muḥammad Nāṣir al-Dīn al-Albānī. He is the *mujaddid* in my opinion and Allāh knows best.'

Shaykh Muḥammad Ibn Ṣālih al-'Uthaymīn said: 'From what I came to know of the Shaykh [al-Albānī] through my gatherings with him - and they were few - was that he was very serious about acting upon the Sunnah and fighting against the innovations. And this was regardless of whether it was about the belief or about actions. As for through my readings of his written works, then I have come to know that about him, and also that he possesses a vast amount of knowledge of *ḥadīth*, in terms of reporting them and investigating them. And Allāh has benefited many people through what he has written such as about knowledge, aspects of the *manhaj*, and concern for the science of *ḥadīth*.'

The great scholar, Shaykh Zayd Ibn Fayād said about him: 'Indeed, Shaykh Muḥammad Nāṣir al-Dīn al-Albānī is from the most prominent and distinguished personalities of this era. He had great concern for *ḥadīth* - its paths of transmission, its reporters and its levels of authenticity or weakness. This is an honourable task from the best things in which hours can be spent and efforts can be made. He was like any other scholar - those who are correct in some matters and err in other matters. However, his devotion to this great science (of *ḥadīth*) is from that which requires that his prestige be

acknowledged and his endeavors in it be appreciated.'

Shaykh Muqbil Ibn Hādī al-Wādiʿī said: 'Indeed, there cannot be found an equal in terms of the knowledge of *ḥadīth* like that of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī. Allāh has given benefit through his knowledge and his books numerous times more than what has been accomplished by those zealots for Islām who act upon ignorance - those who organise reformation and revolutionary movements. I sincerely believe and I am convinced that Shaykh Muḥammad Nāṣir al-Dīn al-Albānī is from the *mujaddidīn* (reformers/ revivers) whom the Prophet (ﷺ) spoke the truth of when he said: *"Indeed Allāh raises up from this ummah at the beginning of every century someone who will revive it for them."*'

His Characteristics:

May Allāh have mercy on him, he had many praiseworthy characteristics. Among the most clear, manifest and highest of them was his profound precision with regard to knowledge, his diligence, perseverance, his tolerance (with others), his firmness upon the truth, his quickness to return to correctness, his patience with the hardships of knowledge and *daʿwah*, and his taking of insults and harms for the sake of Islām and it's pure and pristine call, bearing that with patience and consideration. One of the greatest things that distinguished him from many of his brothers amongst the people of knowledge was his strong support for the Sunnah and its adherents, his firmness upon the methodology of the *Salaf al-Ṣāliḥ*, his love for those who called to it, and his refutation against the deviants from all levels and various positions, with an extreme clearness and a rare clarity.

Once a man visited the Shaykh at his home in Jordan claiming to be a prophet! The Shaykh sat the man down and discussed his claims

at length, in the end the visitor repented and withdrew from his claim and all those present, including the Shaykh, were overcome with tears.

The Shaykh was often heard bursting into tears when speaking about Allāh, His Messenger (ﷺ) and the affairs of the Muslim Community.

On another occasion, he was visited by three men all claiming that Shaykh was a *kāfir*. When it came time to pray they refused to pray behind him, saying it is not possible for a *kāfir* to lead the prayer. The Shaykh stated that he considered three of them Muslims so one of them should lead the prayer. Later, they discussed their differences at length and when it came time for the following prayer, all three men insisted on praying behind the Shaykh.

His Death:

He was devoted to knowledge, authoring works, teaching and educating until the age of eighty-six. He did not stop authoring books, referencing and checking of *aḥādīth* - until the last two months of his life, when he grew very weak. Allāh took his soul in death right before sunset on Saturday 23rd *Jumādā al-Ākhirah* of the year 1420AH (2nd October 1999).

He left his will advising his relatives not to wail over his death and hurry his burial. He donated his entire library which included valuable manuscripts to the library of the Islāmic University of Madīnah.

The Shaykh's funeral prayer was performed on the evening of the same day that he died. Scores of people, whose number exceeded that of five thousand persons, prayed over him. The scholars, students of knowledge and common people were all affected by his loss.

May Allāh have mercy on his soul, grant him Paradise and make this work a source of benefit for him.[1]

[1] This biography has been edited and adapted from a number of works, including: www.alalbany.net and other works. For more detail biography refer to, *'The Biography of the Muhaddith Sheikh Muḥammad Nāṣir al-Dīn al-Albānī'* published by Darussalam 2007.

INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

All praise is due to Allāh who obliged prayer upon His servants, commanded them to establish it and perform it in a good manner, and made the success [in this life and the hereafter] dependant on the heart being attentive and humble in the prayer, and the line separating belief from disbelief, and made it the admonisher of wrongdoings and sins. And, may the peace and blessings of Allāh be upon our Prophet Muḥammad, who was addressed in the Words of the Exalted: *"And We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them"* [*al-Naḥl* (16): 44]

Hence, he (ﷺ) performed this task perfectly and therefore prayer was amongst the greatest pillars that he explained to people through demonstration and words, to the point that he prayed once while he was on his pulpit then said to the people: "I have done this so that you may follow my lead in prayer and learn how I pray."[1] He informed us that it is obligatory to follow the way he prays when he

[1] Bukhārī and Muslim, the full ḥadīth will be mentioned in the section of *Standing up*.

(ﷺ) said: *"Pray as you have seen me praying."*[2]

Moreover, he stated that Allāh pledged to admit those whose prayer complies with his prayer into Paradise, saying: "There are five [daily] prayer that Allāh made compulsory upon people; whoever performs ablutions properly and prays them on their correct times, and ensures to complete in their bowing, prostrations and be fully attentive and humble in them, Allāh pledged to forgive his sins, and whoever leaves them out does not have what He promised; and in accordance with Allāh's will, He may forgive him or punish him."[3]

And, may the peace and blessings of Allāh be upon his virtuous and pious family and companions who transmitted to us his worship, his prayer, his actions and his statements and made all of that their only *madhhab* and role model, and upon everyone who follows their example and follows their path until the Day of Judgment.

After I finished reading the chapter of prayer from the book *al-Targhīb wa'l-Tarhīb* of Ḥāfiẓ al-Mundhirī (may Allāh bestow his Mercy upon him), and teaching it to some of our *Salafī* brothers four years ago, it became evident to all of us the high rank of prayer in Islām and the great reward attained when it is established and prayed well, and that such reward increases and decreases according to how close or far one is from the prayer of the Prophet (ﷺ), which he indicated in his ḥadīth: "A man may finish (from his prayer) and all that is written (for him of reward) is one-tenth of it, one-ninth, one-eighth, one-seventh, one-sixth , one-fifth, one-fourth, one-third or one-half of it."[4]

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[2] Bukhārī, Muslim and Aḥmad, and its complete references are included in *al-Irwā' al-Ghalīl* under ḥadīth #213.

[3] *Ṣaḥīḥ ḥadīth.* It was authenticated by more than one scholar. I did its *takhrīj* in *Ṣaḥīḥ Abū Dāwūd* #451 and #1276.

[4] *Ṣaḥīḥ ḥadīth.* It is recorded by Ibn al-Mubārak in *al-Zuhd* (10/21/1-2), and Abū Dāwūd and Nasā'ī through a good isnād, and I included its checking in *Ṣaḥīḥ Abū Dāwūd* #761.

That said, I advised the brothers that we will not be able to establish it well, or even close to that, until we learn the description of the prayer of the Prophet (ﷺ) in detail in order for us to know its obligations, etiquettes, description, the used supplications and recited words, and then put all that in practice, as only then we can hope that our prayer will prevent us from being involved in wrongdoings and sins and guarantee us the reward. However, knowing all these details might be difficult for majority of people, including many scholars, because of their adherence to a particular *madhhab*.

Anyone involved in serving the Sunnah by compiling and collecting the *aḥādīth* that each *madhhab* has acts of Sunnah that are not found in the other *madhhab*, and that all *madhhabs* have some statements and actions that cannot be attributed to the Prophet (ﷺ), which are common to find in the books of the recent and later scholars[5], who narrate weak or baseless reports in affirmative way indi-

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[5] Abū'l Ḥasanāt al-Lucknawī said in *al-Nāfi' al-Kabīr liman Uṭali' al-Jāmi' al-Ṣaghīr*, (p. 122-123), after he mentioned the ranks of the books of *Ḥanafi fiqh* and which of them are relied on and which are not relied on in the *Madhhab*: "The order of the books I mentioned was according to the *fiqh* subjects. As for listing them in the order of *aḥādīth*, it cannot be because there are many *fiqh* books accredited and relied on by many *Fuqahā* but includes many fabricated reports, especially in *Fatāwā*. It has become evident to us that though the ones who stated these fatwa are among the perfect men but they are lenient when it comes to narrating reports." I say: from the fabricated reports is what was mentioned in some recent books in the following wording: "Whoever makes up the missed obligatory prayers in the last Friday of Ramaḍān that will complete any incomplete prayer he missed in his life for a period of seventy years." Al-Lucknawī commented on this in *al-'Athār al-Marfū'ah fī al-Akhbār Mawḍū'āh* in (p. 315): "Al-Qārī said in *al-Mawḍū'āt al-Kubrā* and *al-Mawḍū'āt al-Ṣughrā* that this report is absolutely false because it opposes the concensus of scholars that none of the acts of worship will not suffice to replace an act of worship missed for years. Besides, knowing that the author of in *al-Nihāyah* and those who explained in *al-Hidāyah* have no value because they are not among the Scholars of ḥadīth and they have not referenced it to any of those who may document this report. Al-Shawkānī mentioned it in *al-Fawā'id al-Majmū'ah fī al-aḥādīth al-Mawḍū'āh* then commented: "It is fabricated with no doubt. I could not locate it in any of the books dedicated to compile fabricated reports but this report has become famous among some jurists in Ṣana'ā' city in our time and many of them started to act upon it though I do not know how made up this report for them? May Allāh disgrace the liars" End quote (p. 54). =

cating that such statements were certainly said or done by the Prophet (ﷺ). Therefore, scholars of ḥadīth, may Allāh reward them abundantly, did *takhrīj* of some of these most famous books wherein they explain the grades of each ḥadīth. Some examples of these books are: *al-ʿInāyah fī Maʿrifah aḥādīth al-Hidāyah* and *al-Ṭuruq wal-Wasā'il fī Takhrīj aḥādīth Khulāṣah al-Dalā'il*, which both were authored by Shaykh ʿAbdul-Qādir Ibn Muḥammad al-Qurashī al-Ḥanafī, and *Naṣb al-Rāyah li aḥādīth al-Hidāyah by Ḥāfiẓ Zaylaʿī*, and its abridged version *al-Dirayah* by Ḥāfiẓ Ibn Ḥajr al-ʿAsqalānī, who also wrote *Talkhīṣ al-Ḥabīr fī Takhrīj aḥādīth al-Rāfiʿī al-Kabīr*; there are many others, naming which will only lengthen this discussion.

Since knowing all the details of the prayer of the Prophet (ﷺ) is difficult for many people, I authored this book to teach the way the

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Al-Lucknawī further said: "To establish with evidence from texts and logic the fabrication of this report, which is found in books of rituals and formulas in different wordings called *Radʿ al-Ikhwān ʿan Muḥdathāt akhir Jummʿah Ramaḍān*. I included in it many benefits that will activate the mind and have the attention of the ears. Hence, it should be read for it is unique and esteemed." I say: The fact that this report is found in [some] *fiqh* books makes us lose trust in the reports they include without referencing them to any credible ḥadīth book, which is indicated by the statement of ʿAlī al-Qārī. Hence, it is obligatory upon every Muslim to consult the scholars of ḥadīth about any ḥadīth they come across for Arabs used to say: "The people of Makkah know their roads better" and that "The owner of the house knows better about what it is in it".

Imām al-Nawawī said: "Verifiers from the people of ḥadīth and others said: "If the ḥadīth is found weak it cannot be narrated in the format: "The Prophet (ﷺ) said or did or commanded or forbade and etc" as such format affirms the certainty of such reports. Rather, in such case, reports should be narrated using statements like "It was said that the Prophet (ﷺ) such and such" or It was related that he did such and such" and any other similar format because affirmative statements are only applicable to authentic reports while passive formats are applicable to all other types. This is because the former indicate the correctness of what have been related therefore it should be used when the report is proven authentic otherwise one may become classified in the rank of those who lie on the Prophet (ﷺ). This etiquette was not only unobserved by the author of this book and majority of our companion jurists and others but also majority of scholars from all different sciences except the high ranked scholars of *aḥādīth*. This leniency is deemed ugly for they narrate an authentic report found in the *Ṣaḥīḥ* in a passive format and when they narrate a weak report they use affirmative statement, and that is a deviation from the correct way." *al-Majmūʿ Sharḥ al-Muhadhdhab*: 1/60.

Prophet (ﷺ) used to pray in order that he be their guide when they pray. I ask Allāh, Most High, to grant us what He promised us on the tongue of his Prophet (ﷺ) who said: "Whoever calls for guidance, he will be rewarded...", which is recorded in Muslim and others and its *Takhrīj* is found in *Silsilah aḥādīth al-Ṣaḥīḥah* #863.

The Reason for Authoring This Work

As I could not find a comprehensive work that covers this subject (of the prayer), I found myself obligated to compose such a book for my Muslim brethren who want to adhere to the guidance of their Prophet (ﷺ) in their acts of worship. That being the case, I endeavored to include herein all that relates to the description of the prayer of the Prophet (ﷺ) from its start until its end, in order to help those who love the Prophet (ﷺ) sincerely and want to comply with his command *"Pray as you have seen me praying."* Thus, I spared no effort to compile the relevant *aḥādīth* from the different *aḥadīth* books and as a result this is the book that I place in your hands. In this book I only included the *aḥādīth* with authentic chain of narrators according to the principles and rules of the science of ḥadīth, and hence I excluded any report that is solely reported through a weak narrator or unknown narrators, whether this report relates to the *adhkār* or virtues, or the description of the prayer. This is because I believe authentic *aḥādīth* suffice the use of weak reports that entail, as agreed, nothing but assumption, which is overlooked when weighted. Allāh said, in its meaning, about assumption *"yet by no means can a conjecture be a substitute for the established truth"* [*al-Najm* (53): 28], and the Prophet (ﷺ) said, "beware of assumptions! For it is the worse of lies."[6] In fact, Allāh did not order us to use assumptions in matters related to His worship, but rather the Messenger of Allāh (ﷺ) forbade us to do so when he said, "Do not narrate anything

[6] Bukhārī and Muslim. Its *takhrīj* can be found in my book *Ghayāt al-Marām fī Takhrīj al-Ḥalāl wal-Ḥarām*, No. 412

raised to me except that you are confident it is me who said it."[7] That being the case, if he (ﷺ) disallowed narrating weak reports, then it befits more to say he forbade acting upon weak reports.

In this book, I included the texts of ḥadīth or the relevant parts of the ḥadīth in the main content and I composed it in a manner that allow the texts to flow as sentences so the book become consistent from its beginning to its end.[8] I made sure to quote the exact wordings of each ḥadīth as recorded in the books of Sunnah, though in some cases, the ḥadīth might be transmitted through different wordings and so I favored one over another for the purpose of authoring this book. I also incorporated within the main text some wordings from other reports and I placed them between brackets - for example I say (In another report, it is such and such). Moreover, I did not mention the name of the narrators of each report except in some rare cases and I did not list the names of the Imāms of *aḥādīth* who narrated them in order to make the book easy to read and review. The footnotes of this book include the references in which these *aḥādīth* are recorded, and I highlighted the meaning of the words mentioned in these *aḥādīth* and addressed the status of the chains of narrators and the corroborating reports as well as the grading of

[7] *Ṣaḥīḥ ḥadīth* that is recorded by Tirmidhī, Aḥmad and Ibn Abī Shaybah. Shaykh Muḥammad Saʿīd al-Ḥalabī mentioned in his *Musalsalat* (1/2) that is also recorded by Bukhārī and he erred in such reference. However, I found that this report is weak as I relied on the authentication of al-Mināwī who authenticated the chain of narrators mentioned by Ibn Abī Shaybah, which is the same isnād recorded in Tirmidhī. Please refer to my book *Silsilah aḥādith al-Ḍaʿīfah* #1783. The authentic ḥadīth "whoever narrates from a ḥadīth that he assumes is fabication, will be among the liars [whoever fabricated the ḥadīth], which is recorded by Muslim and others. See the introduction of my book *Silsilah aḥādith al-Ḍaʿīfah*, (vol. 1). In fact, it suffices to quote the ḥadīth, "beware of narrating from me extensively. Should anyone ascribe anything to me, let him say nothing except the truth and whoever [intentionally] ascribes to me what I have not said then let him occupy his seat in Hell-fire." Which is recorded by Ibn Abī Shaybah (8/760), Aḥmad and others. And its takhrīj is in *Silsilah Aḥādīth as-Ṣaḥīḥah* #1753.

[8] The translation of the book does not comply strictly to this format as it will create more confusion to the reader and divert the reader from the purpose that the Shaykh intended in his book. Please see the Translator's Notes.

these reports according to the science of ḥadīth and its rules. In many cases, there are words and additions that cannot be found in other reports; therefore I added them into the main text if such additions were in harmony with the main text, and I placed such addition in brackets[9] without specifying the sources that exclusively document the original text in cases when the ḥadīth is reported from one companion, otherwise I listed it independently as can be noted in the opening supplications and other sections. However, this is a very rare approach that is hardly found in any book, and all praise is due to Allāh Alone with Whose Grace good deeds are completed.

I also mentioned the views of scholars regarding the *aḥādīth* and the evidence of each one, and then discussed these views to finally conclude the truth that we have included in the main text. In some cases, I may have mentioned issues that are not supported by explicit *aḥādīth*, but rather said by a scholar out of his *ijtihād*, and are irrelevant to the subject of this book.

I named this book *"Description of the Prophets Prayer, from takbīr until taslīm as if you can see it."*

I ask Allāh to make this work sincerely for the sake of His Noble Face and to make it a source of benefit to the believers, for indeed He is All Hearing and the Answering.

Methodology of the Book

Since the topic of this book is explaining the guidance of the Prophet (ﷺ) in the prayer, it was paramount that I do not stick to one particular *madhhab* considering the reason I mentioned previously. Thus, only what has been proven authentic was included in

[9] The use of brackets according to the Shyakh's method regarding additions in the main text only applies to the original book in Arabic as the translation could not keep this format. See Translator's Notes.

this book following the methodology of the people of ḥadīth[10], be it old or current.[11] Here is a beautiful line of poetry that someone said regarding this point:

The people of ḥadīth are the family of the Prophet,
although they did not accompany him in life,
but rather accompanied his breaths."[12]

This is why this book will collect within it, with the Permission and Will of Allāh, all that have been mentioned concerning the prayer in the different books of ḥadīth or *fiqh*, from all the *madhhab*s. This book will be unique in its content and the level of truth it possesses and whoever acts upon it will be among those whom Allāh guided *"to the truth concerning which they had differed"* [*al-Baqarah* (2): 213].

As I committed myself to adhere to the authentic Sunnah and adopted this principle in this book and other books that will spread

[10] 'Abd al-Ḥayy al-Lucknawī said in *Imām al-Kalīm fīmā Yata'laqu bil-Qirā'ah Khalf al-Imām* (p. 156): "Whoever views it objectively and indulges in the oceans of jurisprudence and its principles while avoiding unfairness, shall know with certainty that most of the main and subsidiary issues that scholars differed on, the view adopted by the scholars of ḥadīth is the strongest of all of them. Every time I explore the different views, I find the view of the scholars of ḥadīth to be the fairest view. May Allāh bless them as they should be thanked, and why would that not be when they are the true heirs of the Prophet (ﷺ) and indeed deputies of his law. May Allāh gather us with them on the Day of Judgment and may He let us die upon their love and according to their method."

[11] Al-Subkī said in *al-Fatāwā* (1/148): "Indeed, the most important of all the affairs of Muslims is the prayer, which every Muslim is obligated to look after and ensure performing it and establishing its rituals. It includes matters that scholars agreed on and must be fulfilled and other matters that scholars differed on whether they are obligatory or not, and the path of guidance to handle the latter is to either take the safest view , if possible, to overcome matters of dispute or to find the authentic *aḥadīth* and hold fast to them. If a person does either, his prayer will be correct and good, and included in the verse *"whoever longs to meet His Lord let him do a good deed."* [*al-Kahf* (18): 110]. I say: The second option is most appropriate, in fact it is obligatory because the first option suggested by al-Subkī is not possible in most cases and acting upon it will not fulfill the order of the Prophet (ﷺ) to pray as he prayed since his prayer in such case would differ to the prayer of the Prophet (ﷺ), so ponder on this point.

[12] Composed by al-Ḥasan Ibn Muḥammad al-Nasawī, as reported by Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī in his article, *Faḍl al-Ḥadīth wa-Ahlihi.*

among people, I know that it will not please all groups and sects. In fact, I know that some of them will abuse me and criticise me, which I do not mind as I know that pleasing people is something impossible, particularly when the Prophet (ﷺ) said: "Whoever seeks the pleasure of the people at the expense of Allāh's displeasure, Allāh will entrust him to them."[13] It suffices me to believe that this is the straight path that Allāh, Most High, ordered His believing slaves to follow and the road that our Prophet Muḥammad (ﷺ) explained, and the path that the righteous predecessors from the Companions and successors and those who came after them, including the four Imāms to whom the majority of Muslims attribute themselves, walked upon. All of them agree that everyone needs to hold fast to the Sunnah and refer to it and abandon any statement or opinion that contradicts it, regardless of the high position of those who adopt such statements. This is because the status of the Prophet (ﷺ) is greater and higher and his way is straighter. Thus, I followed their guidance and complied with their orders to cling to the ḥadīth even if the ḥadīth contradicted their views. In fact, these directions left a great impact on me and encouraged me to avoid blind following; thus I ask Allāh to reward them abundantly.

Statements of the Imāms to Adhere to the Sunnah and Leaving their Views Contradictory to it

It is beneficial to mention here the quotes that I have come across, as I hope they will remind people who blindly follow the Imāms, and even blindly follow those who are less in rank than these Imāms[14] and cling to their views as if they were divine - though Allāh, Most

[13] Tirmidhī, al-Quḍāʿī and Ibn Bishrān and others. I discussed this ḥadīth and its routes in my *takhrīj* to the book *Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah* then in *Silsilah aḥādīth al-Saḥīḥah* #2311 where I explained it does not affect that some scholars have stated that these words were the words of companions or that this report was authenticated by Ibn Ḥibbān.

[14] This type of *taqlīd* [i.e. blind following] is what Imām al-Ṭaḥāwī referred to when he said: "Only a fool or a fundamentalist would do *taqlīd*". This statement was reported by Ibn ʿĀbidīn in *Rasm al-Muftī* (1/32) from the collection of his Essays.

High said, *"(O People!) Follow (the Message) which has been revealed to you by your Lord and follow not protectors (as you assume them to be), apart from Allāh. How little heed you pay to admonition"* [*al-Aʿrāf* (7): 3]

i. Imām Abū Ḥanīfah

The Companions and students of Abū Ḥanīfah, al-Nuʿmān ibn Thābit (may Allāh bestow His Mercy upon him) narrated from his different statements that all revolve around the obligation of accepting the ḥadīth and not following the views that contradict the Sunnah.

i. When a ḥadīth is authentic, then that is my *madhhab*.[15]
ii. It is unlawful for any person to accept my view without knowing the source from where we got them.[16]

[15] Ibn ʿĀbidīn in *al-Ḥāshiyah* (1/63), in his essay *Rasm al-Muftī* (1/4), from the collection of the essays of Ibn ʿĀbidīn, Shaykh Ṣāliḥ al-Fulānī in *ʾĪyqāẓ al-Himām* (p. 62) and others. Ibn ʿĀbidīn quoted from *Sharḥ al-Hidāyah* byIbn al-Shaḥnah al-Kabīr, the Shaykh of Ibn al-Hammām, as follows: "If the ḥadīth is ṣaḥīḥ and appeared to oppose the view of the *Madhhab*, one should act upon the ḥadīth and adhere to it as that does not negate one's adhereance to the *Ḥanafi Madhhab*. This is because it is proven authentic that Abū Ḥanīfah said: If the ḥadīth is ṣaḥīḥ, then it shall be the view I adopt. This statement was narrated by Ibn ʿAbd al-Barr and others as the statement of Abū Ḥanīfah and other Imāms." I say: This shows the perfection of knowledge and piety of these scholars as they admitted they have not comprehended all the Sunnah, which is what Imām al-Shāfiʿī also said as shall be quoted afterwards. That being the case, it is possible that they may adopt a view contravening an act of Sunnah that they did not know of, therefore they ordered us to cling to the Sunnah and consider it their *Madhhab*. May Allāh bestow His mercy upon all of them.

[16] Ibn ʿAbd al-Barr in *al-Intiqā' fī Faḍā'il al-Thalāthah al-A'immah al-Fuqahā'* (p. 145), Ibn al-Qayyim in *Iʿlām al-Muwaqqiʿīn* (2/309), Ibn ʿĀbidīn in *al-Ḥāshiyah* on *al-Baḥr al- Ra'iq* (6/293) and *Rasm al-Muftī* (p. 29 and 32), al-Shaʿrāni in *al-Mīzān* (1/55), Ibn Maʿīn in *al-Tārīkh* (6/77/1) through ṣaḥīḥ isnād from Ẓafar. Similar statements were reported from some of his main students including Ẓafar, Abū Yūsuf, ʿĀfiyah Ibn Yazīd as stated in *al-ʾĪyqāẓ* (p. 52), and Ibn al-Qayyim (2/344) affirmed that Abū Yūsuf said that statement, and in *al-Taʿlīq ʿalā al-ʾĪyqāẓ* (p 65). I say: If this is what they say to those who do not know their evidence, what would they say about those who know the evidence is established against them and yet insist on adopting rulings contravening the evidence? It is worthy to ponder upon their statement because such statement alone is enough to demolish the blind following trend, which made some staunch *muqallid* to deny that such statement was ever said by Abū Ḥanīfah when he was challenged with a ruling he issued that he did not know the evidence used by Abū Ḥanīfah to conclude it.

iii. It is forbidden to use my views to issue verdicts without knowing my evidence.
iv. It is forbidden to use my views to issue verdicts without knowing my evidence for we are nothing but humans; we say something today that we may retract tomorrow.
v. O Ya'qūb (i.e. Abū Yūsuf), Woe to you! Do not write all that you hear from me because I may adopt a view today but abandon it tomorrow! And, may conclude a view tomorrow but abandon it the day after tomorrow.[17]
vi. If I ever say something that contradicts the book of Allāh and the ḥadīth of the Prophet (ﷺ), then leave my statement.[18]

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[17] This is because it is often that the Imām Abū Ḥanīfah concluded his rulings based on *qiyās* (analogy) but afterwards a stronger analogy appeared to him or he heard a ḥadīth so he changes his view and left his former position. Al-Sha'rāni said in *al- Mīzān* (1/62): "I and every person who is fair and just in his judgement about Imām Abū Hanīfah, may Allāh be pleased with him, believe that had he lived until the day when all divine texts of religion were recorded and after all the Ḥuffāẓ travelled and collected all these texts, and then he got his hands on them, he would have abandoned every issue he derived based on analogy and he would have not opted for analogy except in few cases just as it is the case with others. However, since religious material and evidences were dispersed in different areas and towns during his time, he had to depend heavily on analogy compared to the other Imāms. This is because when he did not find textual evidences concerning the issues he investigated, he had to use analogy unlike other scholars who travelled collecting *aḥādīth* from many countries. This is in brief the reason why he depended on *qiyās* often and it is what I said regarding the *madhhabs* of others."

Abu'l Ḥasanāt al-Luchnawī quoted large portion of this statement in *al-Nāfi' al-Kabīr* (p. 135) and made some comments that support and clarify it. I say: Since this is the excuse of Abū Ḥanīfah for adopting views that contradict authentic ḥadīths unintentionally, which is a valid excuse no doubt because Allāh does not ordain on people what is beyond their powers - then no one is allowed to defame him or condemn him as some ignorant people do. Rather, people need to show him respect because he is Imām of the Imāms of Muslims through whom Allāh Preserved the religion to reach us today, and so he is rewarded whether his concluded views are correct or not. Furthermore, it is wrong for his followers to clinch to his views that have later turned out to be contradicting authentic ḥadīth because in such case these views are no longer part of his *madhhab* as you could notice in his statements. This reflects how these type of people and Imām Abū Ḥanīfah stand on different sides. "O our Lord! Protect us and our brethren who took precedence over us in (accepting) the faith and let no rancor or spite occupy our hearts against those who believe."

[18] Al-Fulānī in *al-'Īyqāẓ* (p.50) wherein he attributed it to Imām Muḥammad Ibn al-Ḥasan then commented: "This statement and the likes of such statement is not addressing the Mujtāhid who does not need opinions of others, but rather it is addressing the *Muqallid*." I =

ii. Imām Mālik Ibn Anas

i. I am a human; I say things that are correct and I err. Thus, investigate my view; all that which conforms to the Qur'ān and Sunnah, accept it, and all that which does not conform to the Qur'ān and Sunnah, reject it.[19]

ii. The views of people are accepted and rejected except those of the Prophet (ﷺ).[20]

iii. Ibn Wahb said: I heard Mālik responding to a question regarding the ruling on cleansing between the toes during ablution saying: it is not required. I stayed with him until people left then said to him: I find the act to be Sunnah. He asked: on what basis? I replied: al-Layth ibn Sa'd, Ibn Lahī'ah, 'Amr Ibn al-Ḥārith narrated to me that Yazīd Ibn 'Amr al-Mā'āfirī narrated from Abū 'Abdul-Raḥmān al-Ḥubulī that al-Mustawrid Ibn Shaddād al-Qurashī said: "I saw the Messenger of Allāh rubbing the area between his toes with his little

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say, this is why al-Sha'rāni said in *al-Mizān* (1/26): "If you ask: what should I do with all these *aḥādīth* that have been proved to be authentic after the death of my Imām and he did not adopt them? The answer is: You should accept and act upon these *aḥadīth* because if he had these *aḥādīth* and he deemed authentic, he would have ordered you to do so. This is because all the Imāms are captives in the hand of religion. Thus, whoever does that will encompass the good with his both hands and whoever says: I do not accept a ḥadīth that my Imām did not act upon, they miss immense goodness just like how it is the case with most of those who adhere to *madhāhibs* out of *taqlīd.* While, it befits more that people act upon every authentic ḥadīth to carry out (from) the will of their Imāms because we believe that if they lived and had access to these *aḥadīth* that are proven authentic, they would have acted upon them and deserted the views where they used anaology to conclude and every statement that did not depend on authentic evidence."

[19] Ibn 'Abd al-Barr in *al-Jāmi'* (2/32) and Ibn Hazm in *Uṣūl al-Aḥkām*(6/149) and al-Fulānī (p. 72)

[20] This is famous statement that is attributed to Imām Mālik, particulary by later Maliki scholars, which is a statement that Ibn 'Abd al-Hādī verified in *Irshād al-Sālik* (1/227) that it was said by Imām Mālik. It is reported by Ibn 'Abd al-Barr in *al-Jāmi'* (2/91), Ibn Hazm in *Uṣūl al-Aḥkām* (6/145 and 179) from the words of al-Ḥakam Ibn 'Utaybah and Mujāhid, Taqi al-Dīn al-Subkī reported it in his *al-Fatāwā* (1/148) from the words of Ibn 'Abbās and he expressed his amazement of the beauty of such words then said: This line was said by Ibn 'Abbās then Mujāhid took it from him then Imām Malik, may Allāh be pleased with him, took it from them and became known to be said by him." I say, then Imām Aḥmad took it from them i.e. Abū Dāwūd said in *Masā'il* (p. 276): "I heard Aḥmad say: "The views of people are accepted and rejected except those of the Prophet (ﷺ)"

finger." Mālik responded: This is a good ḥadīth that I have not heard of before now. Then, I heard him directing people to cleanse between their toes [during ablution] whenever they asked him about it.[21]

iii. Imām al-Shāfiʿi

The reported quotes of Imām al-Shāfiʿi concerning this topic are more in number and better,[22] and his followers who act upon his directions are more than others. Some of his statements are:

i. There is no one except that he misses or fails to notice an act of Sunnah of the Prophet (ﷺ); hence if I say or deduce something that opposes the statement of the Messenger of Allāh (ﷺ), then the statement of the Prophet (ﷺ) will be the statement I accept and endorse.[23]

ii. Muslims are in agreement that when a person knows of a Sunnah reported from the Prophet (ﷺ), it is unlawful for him to leave it favoring someone else's view. [24]

iii. If you find anything in my book that contradicts the Sunnah of the Messenger of Allāh (ﷺ), then take the Sunnah of the Messenger of Allāh (ﷺ) and leave what I have said. In another report: ...then follow the Sunnah and pay no attention to any other view.[25]

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[21] Ibn Abī Ḥātim in the introduction to *al-Jarḥ wa'l-Taʿdīl* (p. 31-32), and Bayhaqī reported the complete version in his *Sunan* (1/81).

[22] Ibn Ḥazm said (6/118): "The Jurists whom people follow their *Madhhab* defied *taqlīd* and forbade their students to blindly follow them, i.e. al-Shāfiʿi was the the most promininent scholar in this regard for he, may Allāh bestows His Mercy upon him, reached a level of accepting and adhering to authentic texts and reports that no other scholar reached, and he declared that he is against to be followed in everything he said, may Allāh increase his reward and make him a source of benefit for he was indeed a reason that led to immense goodness."

[23] Ḥākim through a connected chain of narrators from him up to al-Shāfiʿi ; as in *Tārīkh Dimashq* of Ibn ʿAsākir (15/1/3), *Iʿlām al-Muwaqqiʿīn* of Ibn al-Qayyim (2/363 and 364), and *al-Īyqāẓ* (p. 100)

[24] Ibn al-Qayyim (2/361) and al-Fulānī (p. 68)

[25] Al-Harawī in *al-Dhamm al-Kalām* (3/47/1), al-Khaṭīb in *al-Iḥtijāj bi al-Shāfiʿi* (8/2), Ibn ʿAsākir (15/9/1), al-Nawawī in *al-Majmūʿ* (1/63), Ibn al-Qayyim (2/361), al-Fulānī (p. 100). The other report is recorded by Abū Nuʿaym in *al-Ḥilyah* (9/107) and Ibn Ḥibbān in his *Ṣaḥīḥ* (3/284 - section *al-Iḥsān*) with a ṣaḥīḥ isnād

iv. If the ḥadīth is authentic, then it is the view I adopt.[26]
v. You know about the ḥadīth and narrators better than I do; thus if the ḥadīth is authentic, inform me of it, whether it is from Kufah, Basrah or *Shām*, so that I may take the view of the ḥadīth, as long as it is authentic.[27]

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[26] Al-Nawawī in *al-Majmū'*, al-Sha'rāni (1/57) in which he said this report is recorded by Ḥākim and Bayhaqī, al-Fulānī (p. 107), al-Sha'rāni said: "Ibn Ḥazm said: It means that if the ḥadīth is proven authentic according to him or any other Imām". I say: The following statement of his gives explicit meaning concerning this matter. Nawawī, may Allāh bestow His mercy upon him, said in brief: "Our Companions applied this principle in the issues of *Tathwīb* (calling to prayer in addition to the *adhān*), the ending of the state of *Iḥrām* due to sickness, and other cases as known in the books of the *Madhhab*. Some of the jurists who reported this verdict based on the ḥadīth, from our companions, are: Abū Ya'qūb al-Buwīṭī, Abū'l Qāsim al-Dārikī, and from the scholars of ḥadīth, from our companions, are: Imām Abū Bakr al-Bayhaqī and others. A group of our companions used to act upon the ḥadīth if they came across a ḥadīth that contravens the view of al-Shāfi'i and say: The *Madhhab* of al-Shāfi'i is what conforms to the ḥadīth. Shaykh Ibn al-Ṣalāh said: If any Shāfi'i scholar finds a ḥadīth that contravens his *Madhhab* should investigate it independently, if he acquired all the tools that qualify him for *Ijtihād*, or to do *Ijtihād* in that particular issue. However, if he did not have all the required tools and it was too difficult for him to research the issue and could not find an answer explainaing the view, he can act upon it if this view was accepted by another absolute *Mujtāhid* and he will in such a case, be excused for leaving the view of his Imām. And this statement is good and required. And Allāh knows best." I say: There is another aspect to this subject that Ibn al-Ṣalāh did not mention, namely: if a person did not find any other scholar acting upon the ḥadīth, what should a person do in such case? The answer to this was given by Taqī al-Dīn al Subki in his article "The meaning of the statement of al-Shāfi'i: if the ḥadīth is ṣaḥīḥ...." (p. 102, vol.3): "I find it more appropereiate to act upon the ḥadīth, and let one imagine himself standing before the Prophet (ﷺ) and listening to the ḥadīth directly from him! Would he dare not to accept it?! No, by Allāh! Everyone is obligated to act according to his level of understandling". The full details of this topic is found in Ibn al-Qayyim, *I'lām al-Muwaqqi'īn* (2/302 and 370), and the book of al-Fulānī (full title): *'Īqāẓ Himām Ulī al-Abṣār li al-Iqtidā bisayyidi al-Muhājrīn wa al-Anṣār, wa Taḥdhīruhum 'an al-Ibtidā' al-Shāi' fi al-Qurā wa al-Amṣār, min Taqlīd al-Madhāhib ma'a al-Hamiyyah wa al-'Aṣabiyyah bayna fuqahā' al-A'ṣār*, which is a unique book that should be studied thoroughly by everyone who loves the truth.

[27] Ibn Abī Ḥātim in *al-Ādāb al-Shāfi'i* (p. 94-95), Abū Nu'aym in *al-Ḥilyah* (9/106), al-Khaṭīb in *al-Iḥtijāj bi al-Shāfi'i* (8/1), Ibn 'Asākir (15/9/1), Ibn 'Abd Al Barr in Al Intiq*ā* (p. 75), Ibn al-Jawzī in *Manāqib al-Imām Aḥmad* (p. 499), al-Harawī (2/47/2) from three different routes through 'Abdullāh Ibn Aḥmad Ibn Hanbal from his father that al-Shāfi'ī said such and such. Thus, this is authentically reported and that is why Ibn al-Qayyim confirmed it in *I'lām al-Muwaqqi'īn* (2/325) and al-Fulānī in *al-'Īyqāẓ* (p. 152) then said: "The reason why al-Shāfi'ī was excesseivly acting upon ḥadīth is because he collected the knowledge of Shām,
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vi. Every ḥadīth that scholars of ḥadīth deem authentic and found to oppose what I have said, then I hereby state that I abandon this view in my life and after my death.[28]

vii. If you ever find me say something whereas it has been proven authentic that the Prophet (ﷺ) said otherwise, then know that my mind has lost it.[29]

viii. All that I said but it turned out that the Prophet (ﷺ) said in an authentic report is opposite to what I said, then the ḥadīth of the Prophet should be followed and do not follow me.[30]

ix. Every ḥadīth of the Prophet (ﷺ) is the view I adopt even if you do not hear it from me.[31]

iv. Imām Aḥmad Ibn Ḥanbal

Imām Aḥmad is the Imām who adheres to the Sunnah the most and who collected the largest number of the traditions of the Prophet (ﷺ). Thus, he used to dislike authoring books including personal opinions and rulings based on the original rulings.[32]

i. Do not [blindly] adopt my views or the views of Mālik, al-Shāfiʿī, al-Awzāʿī or al-Thawrī, but rather take from where they took [their knowledge].[33]

ii. Do not [blindly] adopt the views concerning your religion from any of those people. Take all that has been reported from the Prophet

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Hijāz, Yemen and Irāq. He acted upon all the reports that he concluded to be authentic without being biased and without trying to show any special favours to any scholar from any region as he only followed the truth that appeared to him whereas some people before him used to suffice with the views adopted in the country they reside in and did not endeavor to find the truth. I ask Allāh to forgive us all."

[28] Abū Nuʿaym in *al-Ḥilyah* (9/107), al-Harawī (47/1), Ibn Qayyim in *Iʿlām al-Muwaqqiʿīn* (2/363) and al-Fulānī (p. 104).

[29] Ibn Abī Ḥātim in *al-Ādāb al-Shāfiʿī* (p. 93), Abū'l Qāsim al-Samarqandī in *al-'Amālī* and its abridged version by Abū Ḥafs al-Mu'addid (243/1), Abū Nuʿaym in *al-Ḥilyah* (9/106), Ibn ʿAsākir (15/10/1) with a ṣaḥīḥ isnād.

[30] Ibn Abī Ḥātim in *al-Ādāb al-Shāfiʿī* (p. 93), Abū Nuʿaym and Ibn ʿAsākir (15/9/2) with a ṣaḥīḥ isnād.

[31] Ibn Abī Ḥātim in *al-Ādāb al-Shāfiʿī* (p. 93-94)

[32] Ibn al-Jawzī in *Manāqib al-Imām Aḥmad* (p. 192)

[33] Al-Fulānī in *al-ʿĪyqāẓ* (p.113) and Ibn Qayyim in *Iʿlām al-Muwaqqiʿīn* (2/302)

(ﷺ) and his Companions. As for the views of the people after the *tābiʿīn*, you have the choice [to take or leave].

iii. Follow [i.e. adhering to the Sunnah] is that a person follows all that is reported from the Prophet (ﷺ) and his Companions. As for the views of those who came after the *tābiʿīn*, a man has a choice [to adhere to them or not].[34]

iv. The views of al-Awzāʿī, the views of Mālik, the views of Abū Ḥanīfah are all opinions whose strength is equal in my view. The evidence is established only through reports.[35]

v. Whoever rejects the ḥadīth of the Prophet (ﷺ) is a person on the edge of doom.[36]

The above mentioned statements demonstrate the persistant clinging of the famous Imāms, may Allāh be pleased with them, to the *aḥādīth* of the Prophet (ﷺ), and their commanding against being followed blindly. These statements are explicit and clear enough that they cannot be argued or interpreted. Thus, when a person holds fast to the authentic Sunnah, even if that means leaving some of the views of the Imāms, he is not deemed as opposing their *Madhhab*. Rather, he is deemed a person who adheres to their method and their ways and clings to that which is known not to break. That being said, he who leaves the established Sunnah just because the established Sunnah opposes their views has indeed disobeyed the Imāms and contravened their methods, shown in the previous quotes. Allāh says: *"But no, (not so as they have asserted,) by your Lord! They are no believers at all unless they refer all their disputes (that arise between them) to you for judgment, they do not find any demur in their mind about the propriety of your judgment, and they submit (to your decisions) with entire submission"* [*al-Nisā'* (4): 65] and *"So, let those who go against His command beware, let some calamity should befall them or they receive some painful punishment"* [*al-Nūr* (24): 63]

[34] Abū Dāwūd in *Masā'il Imām Aḥmad* (p. 276 and 277).

[35] Ibn ʿAbd al-Barr in *al-Jāmiʿ bayān al-ʿIlm* (2/149)

[36] Ibn al-Jawzī in *Manāqib al-Imām Aḥmad* (p. 182)

Ḥāfiẓ Ibn Rajab, may Allāh bestow His mercy upon him, said: "It is obligatory upon whoever knows and understands the commands of the Messenger of Allāh (ﷺ) to deliver this command to all Muslims and advise them and order them to follow the Prophet's command, even if that means opposing the view of a renowned scholar. This is because the command of Allāh's messenger (ﷺ) deserves to be glorified and complied with more than any opposing opinion said by a high ranked person that people look up to. This is why the companions and the succeeding generations refuted every person opposing an authentic Sunnah, and may in some cases be harsh in their refutation[37] ; not because they disliked the opponent scholar, whom in fact they loved and glorified, but because their love of the Messenger (ﷺ) is greater and dearer to them, and his command is more superior than the command of every other creature. Thus, when the command of the Messenger (ﷺ) opposes the command

[37] I say: Even if those who they refuted were their fathers or their scholars. Al-Ṭaḥāwī recorded in *Sharḥ Maʿānī al-Athār* (1/372) and Abū Yaʿlā in his *Musnad* (3/1317) through a good chain of narrators that Sālim Ibn ʿAbdullāh Ibn ʿUmar said: "I was sitting with Ibn ʿUmar (*radiyAllāhu ʿanhumā*) in the *Masjid*. Then, a man from the people of *Shām* approached him and asked him about the ruling on *al-Tamattuʿ* [i.e. performing ʿUmrah during the *Ḥajj* season, and on the Day of *Tarwīyyah* the pilgrim gets into the state of *Iḥram* for *Ḥajj*] so Ibn ʿUmar said: It is a good thing to do. The man said: But, your father used to forbid people to do it! Ibn ʿUmar replied: Woe to you! If my father forbade it then know that the Messenger of Allāh (ﷺ) did it and ordered people to do it, so will you take the view of my father or abide by the command of the Messenger of Allāh? The man replied: I will comply with the order of the Prophet (ﷺ). Upon that, Ibn ʿUmar told the man to leave." The story in its meaning was recorded by Aḥmad (no. 5700), Tirmidhī (2/82) who graded it authentic. Ibn ʿAsākir recorded (7/51/1) in his *al-Tārīkh* that Ibn Abī Dhi'b said: Saʿd Ibn Ibrāhīm Ibn ʿAbdul Raḥmān Ibn ʿAwf judged in a case against a man according to the view of Rabīʿah Ibn Abī ʿAbdul-Raḥmān. So, I advised him that the judgement of the Messenger of Allāh (saw) about this case is different to what he judged! So, Saʿd said to Rabīʿah: This is Ibn Abī Dhi'b and I deem him a trustworthy person and he just narrated to me a ḥadīth that oppose the judgment I have issued! So, what should I do? Rabīʿah said: You endeavored sufficiently and issued your ruling accordingly! Hence, keep it as is. Saʿd replied: I wonder at this! I endorse the judgment of Saʿd and do not endorse the judgement of the Prophet of Allāh (ﷺ)?! I shall reject the judgment of Saʿd, the son of his mother, and only endorse the judgement of the Messenger of Allāh! Upon that, Saʿd requested to bring him the document in which was his judgment so he tore it apart and changed his verdict according to the ḥadīth and so his judgement was for the favour of the man.

of anyone else, his command takes precedence even if the opposing view is adopted by a [scholar] who people look up to and glorify, who is in such a case forgiven for the mistake [as he erred unintentionally].[38] In fact, the said scholar who adopted a view contravening the command of the Prophet (ﷺ) will not dislike people to desert his views if it turns out that they oppose the command of Allāh's Messenger (ﷺ)."[39]

How could they dislike that people follow the command of the Prophet (ﷺ) in such cases when they ordered people to leave their own views when the ḥadīth is established against their views and also obligate their followers to abandon the views that contravene the Sunnah? In fact, al-Shāfiʿī ordered his Companions to ascribe the rulings found in the authentic Sunnah and adopt them even if he did not do take it, or he acted upon its opposite. This is why the renowned verifier, Ibn Daqīq al-ʿĪd, may Allāh bestow his mercy upon him, collected in one large volume the different issues that each Imām of the four Imāms disregarded of the authentic ḥadīth. He said in the beginning of his book: "Ascribing these rulings to the *Mujtāhid* Imāms is unlawful and jurists who follow them need to know about these rulings so that they do not ascribe to them what they did not say."[40]

Scholars who Abandoned the Views of the Imāms to Adhere to the Sunnah

Given the reasons I highlighted in the previous section, the scholars who followed the Imāms who were *"A large part of them (will hail)*

[38] I say: he will be rewarded based on the statement of the Prophet (ﷺ): "When the judge endeavors and issues his verdict accorindgly, and his verdict was correct he will receive two rewards and if his judgement was wrong, he will receive one reward". Recorded by Bukhārī and Muslim as well as others.

[39] He mentioned it in his commentary on *ʿĪqāẓ Himām* (p. 93)

[40] Al-Fulānī in *al-ʿĪyqāẓ* (p. 99).

from the early (believers); while a few (of them will hail) from the later ones" [*al-Wāqiʿah* (56): 13-14] do not follow all the views of their Imāms. In fact, some of them abandoned many of the views adopted by their Imām after they realised such views contravene the authentic Sunnah. For example, Muḥammad Ibn al-Ḥasan and Abū Yūsuf, may Allāh bestows His Mercy upon them, opposed one third of the views adopted by their teacher, Abū Ḥanīfah, which is evident in the books of *Fiqh*.[41] The same was with the case of Imām al-Muzanī and other followers of Imām al-Shāfiʿī, and if I wanted to give examples on this behavior, the book will become too lengthy and will not conform to our intention to write about this subject briefly. However, I will just mention two examples about the subject matter:

1. Imām Muḥammad said in *al-Muwaṭṭa* (p. 158): "As for Abū Ḥanīfah was with the opinion that prayer should not be prayed in the case of *al-Istisqā'* (i.e. beseeching Allāh for rain). However, the view I endorse is that the Imām [leading the prayer] should pray two units then supplicate while wearing his garment upside down..."
2. Iṣām Ibn Yūsuf al-Balkhī, one of the Companions of Imām Muḥammad who was also one of those who constantly remained in the company of Abū Yūsuf, used to often issue edicts different than those of Abū Ḥanīfah because he did not know what evidence Imām Abū Ḥanīfah relied on; hence he used to issue edicts based on the evidence he found. For example, he used to raise his hands when bowing and when rising from it, which is the practice proven in *Mutawātir Sunnah*, though his three teachers [i.e. Imām Abū Ḥanīfah, Muḥammad Ibn al-Ḥasan and Abū Yūsuf] were against it, and this is the behavior that every Muslim should be upon as per the directions of the four Imāms and other scholars as mentioned previously.

In summary, I hope none of those who follow the views of scholars who condemn the methodology of this book, results in veiling

[41] This was transmitted by Ibn ʿAbidīn in *al-Ḥāshiyah* (1/62) and al-Lucknawī stated in *al-Nāfiʿ al-Kabīr* (p. 93) that this was reported from the way of al-Ghazālī.

him from benefiting from the Prophetic Sunnah on the grounds that such views oppose the *madhhab* he follows. If this is the case, I hope this person remembers the statements of the Imāms that I quoted above which assert the obligation to act upon the Sunnah and abandon their opposing views. Furthermore, it is worthy to mention that condemning the methodology of this book is actually denouncing the Imām he follows because the methodology of this book is based on their methodologies as explained previously. Thus, whoever turns away from following their guidance in this regard will be in a great danger as that necessitates rejecting the Sunnah, all the while, we are ordered to consult the Sunnah and depend on it when we differ on any matter. Allāh, Most High, said: *"But no, (not so as they have asserted,) by your Lord! They are no believers at all unless they refer all their disputes (that arise between them) to you for judgment, they do not find any demur in their mind about the propriety of your judgment, and they submit (to your decisions) with entire submission."* [*al-Nisā'* (4): 65]

I ask Allāh, Most High, to make us among those whom He mentioned in the verse: *"The only response of the believers, when they are summoned before Allāh and His Messenger so that he may judge between them, is that they say, 'We hear and obey.' It is they who will attain their goal. And those who obey Allāh and His Messenger and hold Allāh in awe and take Him as a shield (for protection) it is they who shall be triumphant."* [*al-Nūr* (24): 51-52]

Damascus 13th *Jumādā al-Ākhirah* 1370AH / March 1951CE
Muḥammad Nāṣir al-Dīn al-Albānī

SECTION ONE

Facing the *Ka'bah*

Whenever the Messenger of Allāh (ﷺ) stood for prayer, he would face the *Ka'bah*, whether the prayer he intended was obligatory *(al-farḍ)* or voluntary *(al-nafl)* prayers,[1] and he (ﷺ) ordered *'the man who prayed badly'*, "When you stand up to prayer, perform ablution properly, then face the *qiblah* and say *takbīr.*"[2]

During a journey, he (ﷺ) used to pray the supererogatory *(al-nawāfil)* prayer, including the prayer of *Witr*, while he was mounted on his camel, regardless of whether it was moving toward the east or the west."[3] Allāh revealed concerning this, the verse:

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

"So wherever you [might] turn, there is the Face of Allāh."
[*al-Baqarah* (2): 115][4]

In some cases, if he wanted to offer a supererogatory prayer, he

[1] This is a mass transmitted (i.e. *Mutawatir*) that is unanimously agreed on; hence there is no need to detail its *takhrīj* herein, though some of the evidence for it will follow.
[2] Bukhāri, Muslim and al Sirāj
[3] Bukhāri, Muslim and al Sirāj. Its *takhrīj* is given in *al-Irwā' al-Ghalīl* #289
[4] Muslim and authenticated by Tirmidhī.

would let his camel face the *qiblah* then he would say *takbīr* and thenceforth continue his prayer regardless of the direction of the camel.[5]

He (ﷺ) used to gesture with his head to indicate the movements while he was mounted on his camel, and would make his nodding when prostrating (*al-sujūd*) lower than his nodding when bowing (*al-rukū'*).[6]

However, if he wanted to pray an obligatory (*al-farīḍa*) prayer, he would dismount his camel and face the *qiblah*.[7]

In the event of extreme fear, the Prophet (ﷺ) directed his nation to pray on foot, standing on their feet, or riding, facing the *qiblah* or not facing the *qiblah*.[8] He (ﷺ) also stated that when fighting breaks out, the prayer becomes just *takbīr* and gesturing with the head.[9]

He (ﷺ) also said: "Whatever is between the east and the west is the *qiblah*"[10]

Jābir ibn 'Abdullāh (*raḍiyAllāhu 'anhu*) narrated: We were with the Messenger of Allāh (ﷺ) on a march or a campaign, and it became cloudy. We tried to determine the *qiblah* and differed concerning it, so each man prayed on his own, and one of us marked the direction we had faced so that we could check it later. The following morning we looked and found that we had prayed facing a direction other

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[5] Abū Dāwūd and Ibn Ḥibbān in his *al-Thiqāt* (1/12), al-Ḍiyā' in *al-Mukhtārah* with a ḥasan isnād, and Ibn al Sukn authenticated, Ibn al Mulaqqin in *Khulāṣah al-Badr al-Munīr* (1/22), 'Abdul Ḥaqq al-Ishbīli in *al-Aḥkām* (no. 1394 the edition with my checking), and reported by Ibn Hānī from Imām Aḥmad in his *Masā'il* (1/67).
[6] Aḥmad and Tirmidhī who authenticated it.
[7] Bukhāri and Aḥmad
[8] Bukhāri and Muslim. It is given in *al-Irwā'* #588.
[9] It is recorded by Bayhaqī with a chain of narrators found in both Bukhārī and Muslim.
[10] Tirmidhī and Ḥākim. It was declared ṣaḥīḥ by both and I did its *takhrīj* in *al-Irwā' al-Ghalīl* #292, which Allāh facilitated its publishing.

than the *qiblah.* We told the Prophet (ﷺ) and he did not instruct us to repeat it, and he said: "Your prayer is valid."[11]

The Prophet (ﷺ) used to pray facing towards *Bayt al-Muqaddas* (in Jerusalem), with the *Kaʿbah* in front him, before Allāh revealed the verse:

قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِۖ
فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ
ٱلۡحَرَامِۚ

> "We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a *qiblah* with which you will be pleased. So turn your face [i.e., yourself] toward *al-Masjid al-Ḥarām.*"
>
> [*al-Baqarah* (2): 144]

However, as soon as the verse was revealed he started to pray facing the *Kaʿbah.* The people of *Qubā'* were praying *Fajr* when a man came and informed them that Allāh revealed to His Messenger (ﷺ) to change the direction of the *qiblah* towards the *Kaʿbah*; hence change the direction of your *qiblah.* Thus, while still performing prayer facing toward the direction of the Levant region (*al-Sham*)[12], so they, [including the Imām who was leading them], turned toward the *Kaʿbah* and completed their prayer.[13]

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[11] Al-Dāraqutnī, Ḥākim, al-Bayhaqī. Tirmidhī, Ibn Mājah and Ṭabarānī recorded a report that supports this ḥadīth. The *takhrīj* of the ḥadīth is also in *al-Irwā'* #296.

[12] The region covering Syria, Lebanon, Jordan, and Palestine

[13] Bukhārī, Muslim, Aḥmad, al-Sirāj, Ṭabarānī (3/108/2), Ibn Saʿd (1/243) and *al-Irwā'* #290.

SECTION TWO

Standing in Prayer (*al-Qiyām*)

2.1 Standing in Prayer

The Prophet (ﷺ) always prayed while standing up, whether the prayer is obligatory or supererogatory, in carrying out the command of Allāh:

وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾

"stand before Allāh, devoutly obedient."

[*al-Baqarah* (2): 238]

However, in times of travelling, he used to pray while mounted on his camel. And, he prescribed for his nation to pray on foot, standing on their feet, or riding, as mentioned earlier. This practice is evident in the verse:

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ
قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنۡ خِفۡتُمۡ فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ
فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ

"Maintain with care the [obligatory] Prayers and [in particular] the middle Prayer and stand before Allāh, devoutly obe-

dient. And if you fear an enemy, then pray on foot or riding. But when you are secure, then remember Allāh [in prayer], as He has taught you that which you did not [previously] know."

[*al-Baqarah* (2): 238-239]

The Prophet (ﷺ) prayed sitting down when he became ill during the sickness which caused his death.[1] In another incident prior to the aforesaid occasion, he prayed sitting down when he was ill. But, some people behind him prayed standing; hence he indicated for them to sit down. When he finished, he said, "You were copying the traditions of Persians and Romans who stand in front of their kings when they are seated. Do not do that for the Imām [in prayer] is appointed to be followed; when he bows, then bow, when he rises, rise; and when he prays sitting down, then all of you pray sitting."[2]

2.2. Prayer of a Sick Person in a Sitting Position

ʿImrān ibn Ḥusayn (*raḍiyAllāhu ʿanhu*) related: I was suffering from piles (haemorrhoids), so I asked the Messenger of Allāh (ﷺ) about the prayer. He said, "Pray while standing; if you are unable to, pray while sitting; if you cannot do even that, then pray lying on your side."[3]

He also related that he asked Allāh's Messenger (ﷺ) about the prayer of a man while sitting. He said, "Praying while standing is better as he who prays while sitting receives half the reward of the one who prays standing up; and whoever prays while lying down (and in another narration: reclining), receives half the reward of the one who prays while sitting down."[4]

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[1] Tirmidhī who declared the ḥadīth ṣaḥīḥ, and Aḥmad.

[2] Bukhārī and Muslim. The *takhrīj* of the ḥadīth is included in my book *al-Irwā' al-Ghalīl*, under the ḥadīth #94

[3] Bukhārī, Abū Dāwūd and Aḥmad.

[4] *Ibid.* al-Khaṭṭābī said: "The ḥadīth of ʿImrān addresses the case of the sick who can stand =

This report refers to the ill person as can be noted in the following report. Anas ibn Mālik (*raḍiyAllāhu ʿanhu*) reported: Once, Allāh's Messenger (ﷺ) saw some people praying while sitting down because of sickness; hence he said: "[The reward received while] praying sitting is equivalent to half of the [reward received when] praying standing up."[5]

The Prophet (ﷺ) saw a sick man he visited, praying (leaning) on a cushion, upon which, he removed the cushion and cast it aside. So the man picked a piece of wood to pray (learning) on it, but the Prophet (ﷺ) again threw it away and said, "Pray on the ground if you are able to do so; otherwise, pray by gesturing signs and make your prostration (*sujūd*) lower than your bowing (*rukūʿ*)."[6]

2 .3. Prayer on board a Ship

The Prophet (ﷺ) was asked about how a man should pray while he is onboard a ship [in the sea] and he replied: "Pray standing unless you are afraid of drowning."[7]

When he (ﷺ) grew old in age [and weak in strength] he took a support to lean on while praying.[8]

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up with difficulty and pain; hence the reward of praying sitting down is made half of the reward of praying standing to encourage the sick [to pray standing] though it is permissible for him, in such case, to pray sitting down." Ḥāfiẓ commented on the explanation of al-Khaṭṭābī, saying: "This explanation is valid" *Fatḥ ul-Bārī* (2/468)

[5] Aḥmad and Ibn Mājah through a ṣaḥīḥ isnād.

[6] Ṭabarānī, Bazzār, Ibn al-Sammāk (2/67), and its isnād was ruled ṣaḥīḥ by Bayhaqī as I explained in *Silsilah Aḥādīth al-Ṣaḥīḥah* #323.

[7] Al-Bazzār #68, al-Dāraquṭnī and ʿAbdu'l-Ghanī al-Maqdisī in his *Sunan* (2/82). Its was ruled ṣaḥīḥ by Ḥākim and Dhahabī agreed with him.

Albānī: The case of praying on a plane is the same case as praying on a ship; a person should pray standing up, if possible, and if not able to, then pray sitting down, but if unable to move, to pray using gesture signs with his head as stated previously.

[8] Abū Dāwūd and Ḥākim who authenticated this report and al- Dhahabi agreed with him on this classification. I also hve given it in *al-Ṣaḥīḥah* #319 and *al-Irwā'* #383.

2.4. Standing and Sitting in the Night Prayers (*al-Tahajjud*)

He (ﷺ) used to pray long through the night standing up, and long through the night sitting down [i.e. he commenced the prayer sitting down]; and if he recited [the Qur'ān] while standing up, he would bow standing, and if he would recite while sitting, he would bow sitting.[9]

Sometimes, he (ﷺ) would pray and recite the Qur'ān verses left of his recital, and then he would stand up, finish the recital and then bow, and prostrate. Then, he would repeat the same thing in the second *rak'ah* of the prayer.[10]

He (ﷺ) did not pray any voluntary prayer (*al-Subḥah*) sitting until one year before his death when he had grown old.[11]

Also he (ﷺ) would pray [voluntary prayer sitting down while being] cross-legged.[12]

2.5. Prayer while Wearing Shoes and the Command to do so

Sometimes, he (ﷺ) used to pray while being barefooted and sometimes he would pray while wearing his shoes.[13]

He (ﷺ) permitted his nation to pray while wearing shoes; and hence said "If one of you [intends to] pray, he should either wear his shoes

[9] Muslim and Abū Dāwūd
[10] Bukhārī and Muslim
[11] Muslim and Aḥmad
[12] Nasā'ī, Ibn Khuzaymah in his *Ṣaḥīḥ* (1/107/2), 'Abdu'l-Ghanī al-Maqdisī in his *Sunan* (1/80) and Ḥākim who ruled it ṣaḥīḥ and al-Dhahabi agreed with him.
[13] Abū Dāwūd and Ibn Mājah and it is a mutawātir report as al-Ṭaḥāwi stated.

or take off his shoes, and he should not cause harm (discomfort) to others with them."[14]

He (ﷺ) encouraged the importance of praying while wearing shoes sometimes; and hence said "Act differently from the Jews who do not pray in their *khuffs* (leather socks) or their shoes."[15]

Occasionally, he (ﷺ) may take his shoes off during the prayer and then continue praying as narrated by Abū Saʿīd al-Khudrī (*raḍiyAllāhu ʿanhu*) who said: "While the Prophet (ﷺ) was leading us [i.e. the Companions] in prayer, he took off his shoes and placed them on his left side. Upon that, the people behind him did likewise. When he finished the prayer, he asked them: "Why did you take off your shoes?" They replied: "It is because we saw you taking off yours." He said: "Jibrīl came to me and informed me that there was some harmful [in another narration: impurity] on my shoes; therefore I took them off. If one of you comes to the *masjid*, he should check his shoes and if he sees his shoes have some dirt or filth, he should wipe it off and pray in them."[16]

When he (ﷺ) took off his shoes, he placed them on his left side[17] and he would also say: "If one of you performs the prayer and takes off his shoes, he should neither keep his shoes on his right nor on his left, as that will make the shoes be on the right side of someone else, except if there is no one on his left, rather, he should keep them between his feet."[18]

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[14] Abū Dāwūd and al-Bazzār (53, *al-Zawā'id*). Its was ruled ṣaḥīḥ by Ḥākim and al-Dhahabī agreed with him.

[15] *Ibid.*

[16] Abū Dāwūd, Ibn Khuzaymah and Ḥākim, who declared it ṣaḥīḥ and al-Dhahabī and al-Nawawī agreed with him. The *takhrīj* of this report is given in *al-Irwā'* #284

[17] Abū Dāwūd, al-Nasā'ī and Ibn Khuzaymah (1/110/2) with a ṣaḥīḥ isnād (chain of narrators).

[18] Abū Dāwūd, Ibn Khuzaymah and Ḥākim, who declared it ṣaḥīḥ and al-Dhahabī and al-Nawawī agreed with him.

2.6. Prayer on the Pulpit (*Minbar*)

Once he (ﷺ) prayed while he was on the pulpit, (in another narration: 'which had three steps')[19]. He stood on it and said *takbīr* and the people did likewise. Then, he made *rukūʿ* while he was still on it then he raised from *rukūʿ* and stepped down and prostrated at the foot of the pulpit and then climbed back on it and repeated what he did in the first unit all over again in the second unit of prayer. After he finished praying, he addressed the people and said: "O people, I did what I did so that you follow my lead in prayer and learn how I pray"[20]

2.7. The Obligation to have a *Sutrah*[21]

The Prophet (ﷺ) used to stand close to the *Sutrah*; he would keep a distance of three cubits between himself and the wall.[22] There was, between the place of his prostration and the wall, space for one sheep to pass.[23]

He (ﷺ) used to say: "Do not perform prayer, except that there is a *Sutrah* in front of you, and do not let anyone pass in front of you. If someone insists (on passing) then prevent him with force [without using a weapon], for indeed he is overpowered by his accompanying devil (*al-qarīn*)."[24]

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[19] Albānī said: It is the Sunnah that the pulpit has three steps, no more. Adding more steps to it is an innovation started by the rulers of Banu Umayyah, which often interrupts the row. To avoid this kind of interruption, the pulpit is replaced to be in the western corner of the *Masjid* or the niche, which is another innovation similar to raising the pulpit high on the southern wall just like how it is with balconies that one needs to climb a stair to reach its top! The best of guidance is the guidance of the Muḥammad (ﷺ). See *Fatḥ ul-Bārī* (2/331)

[20] Bukhārī, Muslim and Ibn Saʿd (1/253). It is given in *al-Irwā'* #545.

[21] It is an object used by a person performing prayer as a barrier between himself and one passing in front of him.

[22] Bukhārī and Aḥmad

[23] Bukhārī and Muslim

[24] Ibn Khuzaymah in his *Ṣaḥīḥ* (1/93/1) with a ḥasan isnād

He (ﷺ) used to say: "If any of you perform prayer while placing a *Sutrah* in front of him, then he should draw close to it so that *Shayṭān* cannot break his prayer."[25] Sometimes he (ﷺ) would seek to pray towards the pillar in his *masjid*.[26]

He (ﷺ) used to fix a spear in the ground right in front of him (as a *Sutrah*) if he was praying in an open area and then he would pray facing it with the people behind him.[27] Sometimes, he (ﷺ) used to set his camel sideways and then pray towards it.[28] This is different than praying in the resting-place of camels because he (ﷺ) forbade it.[29] And sometimes, he (ﷺ) would take the saddle and adjust it then pray towards its rear side.[30]

He (ﷺ) would say: "When one of you places in front of him something such as (a stick or) the end of a saddle, he should pray and not worry about anyone who passes beyond it."[31]

Once he (ﷺ) prayed towards a tree.[32] Sometimes he (ﷺ) would

[25] Abū Dāwūd, al-Bazzār (page 54 *al-Zawā'id*), Ḥākim, who declared it ṣaḥīḥ and Dhahabī and al-Nawawī agreed with him.

[26] Bukhāri. The *Sutrah* is a must for both the Imām and individuals praying alone even if someone is praying inside the Grand Masjid. Ibn Hānī said in his *Masā'il* where he recorded the statements of Imām Aḥmad (1/66): "One time, Abu Abdillah saw me in the grand masjid not praying toward a *Sutrah*; hence he said: 'Take a barrier between you and those in front of you!' So, I had a man in front of me as my *Sutrah*." The direction of Imām Aḥmad in this report indicates that there is no difference between the grand *masjid* and the small *masjid* in regards praying toward a *Sutrah*, which is the truth. This issue has been overlooked by the majority of those who pray, whether they are Imāms of Masjids or anyone else, as I saw in the countries I visited, including Saudi Arabia which I had the opportunity to travel across, for the first time, in the month of Rajab of this year (1410 AH). In light of this, scholars should advise and encourage people to practice this Sunnah and explain to them all the relevant rulings and clarify to them that praying towards a *Sutrah* is a must, even if one prays in the two Sacred Masjids, in Makkah and Madīnah.

[27] Bukhārī, Muslim and Ibn Majāh.

[28] Bukhārī and Aḥmad.

[29] *Ibid.*

[30] Muslim, Ibn Khuzaymah (2/92) and Aḥmad.

[31] Muslim and Abū Dāwūd

[32] Nasā'ī, and Aḥmad through a ṣaḥīḥ isnād.

pray towards the bed on which 'Ā'ishah (*raḍiyAllāhu 'anhā*) was lying [under her cover].[33]

He (ﷺ) would never let anything pass between him and his *Sutrah*, hence once he (ﷺ) was praying, when a sheep came running [intending to pass] in front of him; so he hastened [to block the way] until he pressed his belly against the wall, [and it passed behind him].[34]

Also, once he (ﷺ) was praying an obligatory prayer, when he clenched his hands. After he finished the prayer, people said: "O Messenger of Allāh! Has anything happened during the prayer? He replied: "No except that *shayṭān* wanted to pass in front of me so I strangled him, until I felt the coldness of his tongue on my hand. By Allāh, had it not been for the invocation of my brother [Prophet] Sulayman[35], I would have tied him to one of the pillars of the *masjid* so that the children of Madīnah could walk around him. [So whoever can prevent anything from passing between him and the *qiblah*, he must do so."[36]

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[33] Bukhārī, Muslim and Abū Ya'lā (3/1107)

[34] Ibn Khuzaymah in his *Ṣaḥīḥ* (1/95/1), Ṭabarānī (3/140/3) and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.

[35] This is referring to the following invocation described in the Qur'an: He said, *"My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower. So We subjected to him the wind blowing by his command, gently, wherever he directed. And [also] the devils [of jinn] - every builder and diver. And others bound together in shackles."* [*Ṣad* (38) 35-38]

[36] Aḥmad, al-Dāraquṭnī and Ṭabarānī with a ṣaḥīḥ isnād, and similar in meaning of this ḥadīth can also be found in Bukhārī and Muslim and other reported from a group of Companions. It is one of many aḥadīth that Qadyani group deny and reject as they disbelieve in the existence of the *Jinn* which are mentioned in both the Qur'an and Sunnah. This is because their methodology of rejecting famous reports is known as they would misinterpret the meanings to conform to what they believe. For example, they misinterpret the word Jinn in the verse that says *"Say, [O Muḥammad], It has been revealed to me that a group of the jinn listened"* and claim that Jinn are a kind of human! In other words, they claim that the words of humans and Jinn are synonymous, which is an evident deviation from the Arabic language and religion. As for the Sunnah, they simply misinterpret it, if possible, otherwise they will just call the report unauthentic even if the entire scholars of ḥadīth and the ummah agree on the authenticity of the ḥadīth and state it is *mutawatir*. May Allāh guide them.

He (ﷺ) also used to say: "If one of you prays towards an object that stands as a barrier (*sutrah*) between him and people, then someone wanted to pass in front of him, he should push him on the chest; he should prevent him from passing as much as possible, (in another report it states "he should repel him twice") and if he keeps insisting on passing, then he should fight him for he is a devil (*shayṭān*)."[37]

He (ﷺ) also used to say: "If the one crossing in front of a praying person knew what sin was upon him, it would be better for him to wait forty than to pass in front."[38]

2.8. That which Invalidates the Prayer

The Prophet (ﷺ) said: "The passing of a [menstruating] woman, a donkey or a black dog invalidates[39] the prayer of a man if he had not placed in front of him something similar in size to the rear end of a camel's saddle." Abū Dharr (*raḍiyAllāhu ʿanhu*) asked: "Why the black dog as opposed to a red dog?" He said: "A black dog is *Shayṭān*."[40]

2.9. Prohibition of Praying Towards a Grave

The Prophet (ﷺ) forbade prayer facing the grave, saying: "Do not pray towards graves and do not sit on them"[41]

[37] Bukhārī and Muslim, and additional narration is from Ibn Khuzaymah (1/94/1)
[38] Bukhārī and Muslim
[39] As regards the ḥadīth *"nothing invalidates the Prayer"*, then it is a weak report as I explained in the book *Tamām al-Minnah* (page 306).
[40] Muslim, Abū Dāwūd and Ibn Khuzaymah (1/95/2)
[41] *Ibid.*

SECTION THREE

Intention and *Takbīr*

3.1 Intention (*al-niyyah*)[1]

The Prophet (ﷺ) said: "All actions are by intention, and every individual is [rewarded] only according to that which he intends."[2]

3.2 *Takbīr*

The Prophet (ﷺ) used to commence the prayer by saying:

اللهُ أَكْبَرُ

"Allāh is the Greatest"[3]

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[1] Nawawī says in *Rawḍat ul-Ṭālibīn*: "Intention is to intend a matter purposely; hence, the one who wants to pray needs to specify in his mind the actual prayer he is about to pray and all that he must recall of its attributes such as whether it is obligatory etc, then he recalls this intention to accompany his first *Takbīr*." (1/224)

[2] Bukhārī, Muslim and other. It is given in *al-Irwā'* #22.

[3] Muslim and Ibn Mājah. This ḥadīth stands as evidence that the Prophet (ﷺ) did not commence his prayer with saying "I intended to pray such and such", which is an innovation by agreement. However, scholars differed whether this is a good innovation or a bad innovation. I am of the view that every innovation in respect to acts of worship is a misguidance because it comes under the general statement of the Prophet (ﷺ) "Every innovation is a misguidance, and every misguidance is in the hellfire". At any rate, explaining this matter in detail cannot be placed herein as this book is not intended for such a purpose.

He (ﷺ) also ordered *'the man who prayed badly'* to do likewise as explained previously, and he (ﷺ) said to him: "The prayer is not complete until he has made an ablution which has included the necessary parts of the body and then says, *Allāhu Akbar*."[4]

He (ﷺ) also used to say: "The key [to open] the prayer is purity [i.e. *wuḍū*]; it is entered by *takbīr* and exited by *taslīm*."[5]

Also he (ﷺ) used to raise his voice for the *takbīr* such that he was heard by the people praying behind him.[6] But, when he (ﷺ) fell ill, Abū Bakr (*raḍiyAllāhu 'anhu*) would raise his voice to convey the *takbīr* of the Messenger (ﷺ) to the people praying behind.[7]

He (ﷺ) would also say: "When the Imām says: *Allāhu Akbar*, then say [right after him] *Allāhu Akbar*."[8]

3.3 Raising the Two Hands

He (ﷺ) would sometimes raise both his hands along with the *takbīr*,[9] sometimes [he raised his hands] after the *takbīr*,[10] other times [he raised his hands] before the *takbīr*.[11]

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[4] Ṭabarānī with a ṣaḥīḥ isnād.

[5] Abū Dāwūd, Tirmidhī, and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him. It is also found in *al-Irwā'* #301.

Tahrīm refers to all that which becomes forbidden to do during the prayer and *Tahlīl* refers to all that which is lawful to do outside of the prayer. As this ḥadīth indicates, the door of prayer is locked and that no person can open it except with being in a state of purity, it also indicates that a person cannot enter the zone within its bounds [i.e. the state of *Tahrīm* becomes effective] except with *Takbīr* and that leaving it cannot be except with *Taslīm*. This is the view of the majority of scholars.

[6] Aḥmad and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him..

[7] Muslim and al-Nasā'ī

[8] Aḥmad and al-Bayhaqī with a ṣaḥīḥ isnād.

[9] Bukhāri and al-Nasā'ī

[10] *Ibid.*

[11] Recorded by Bukhārī and Abū Dāwūd

He (ﷺ) would raise his hands with stretched out fingers [neither spaced out nor together],[12] and he (ﷺ) would [sometimes] place his raised hands at the level of his shoulders,[13] occasionally, he (ﷺ) would raise them until they were level with [the tops of] his ears.[14]

3.4 Placing the Right Hand on the Left Hand and the Command to do it

The Prophet (ﷺ) used to place his right hand on his left hand,[15] and he (ﷺ) used to say: "We, the company of Prophets, are command to hasten breaking our fast and to delay the meal before the fast, and to place the right hand on the left one during prayer."[16]

Also he (ﷺ) passed by a man praying while placing his left hand on his right hand, so he pulled them apart and placed his right hand on the left one.[17]

3.5 Placing the Hands on Chest

The Prophet (ﷺ) used to place his right hand on the upper side of his left hand, wrist and forearm,[18] and he (ﷺ) ordered his companions likewise,[19] and he (ﷺ) sometimes would grasp his left hand with his right.[20]

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[12] Abū Dāwūd, Ibn Khuzaymah (1/62/2 and 64/1), and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.

[13] Bukhārī and al-Nasā'ī

[14] Bukhārī and Abū Dāwūd

[15] Muslim and Abū Dāwūd, and it is also found in *al-Irwā'* #352.

[16] Ibn Ḥibbān and al-Ḍiyā' with a ṣaḥīḥ isnād.

[17] Aḥmad and Abū Dāwūd with a ṣaḥīḥ isnād.

[18] Abū Dāwūd, al-Nasā'ī, Ibn Khuzaymah (1/84/2) with a ṣaḥīḥ isnād, and Ibn Ḥibbān declared it ṣaḥīḥ #485.

[19] Malik, Bukhārī and Abū 'Awānah

[20] al-Nasā'ī and al-Dāraquṭnī with a ṣaḥīḥ isnād.

Albānī said: The last mentioned ḥadīth is evidence that it is Sunnah to hold the left hand with the right one while the first ḥadīth mentions placing the right hand on the left one; hence each act is a Sunnah. However, combining both acts as recommended by some later =

He (ﷺ) used to place his hands on his chest.[21]

Also he (ﷺ) used to forbid putting one's hands on the waist during the prayer.[22] and this is the *Ṣilb*[23] which he used to forbid.[24]

3.6 Looking Down at the Place of Prostration, and *Khushūʿ*[25]

The Prophet (ﷺ) used to lower his head and look down towards the ground while praying;[26] while he was in the *Kaʿbah*, his sight did

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Ḥanafī scholars is an innovation. This innovation states, as mentioned in *Ḥashyah* Ibn ʿĀbiddīn on *al Durr al-Muktār*, one should place his right hand on his left one while holding the wrist with the little finger and the thumb and stretching the other three fingers on the wrist. That said, no one should be fooled with the statement of some later scholars regarding it.

[21] Abū Dāwūd and Ibn Khuzaymah in his *Ṣaḥīḥ* (1/54/2), Aḥmad and Abu'l-Shaykh in *Tārīkh Aṣbahan* (p. 125); al-Tirmidhī declared the chains reporting this ḥadīth as ḥasan, let alone that the meaning of this ḥadīth is found in *Muwaṭṭa'* and Bukhārī, if one contemplates it. I have explained the routes of this ḥadīth in details in my book *Aḥkām al-Janā'iz* (p. 118).

Albāni said: Placing the hands on the chest is the practice that has been proven authentic in the Sunnah while other practices are either *ḍa'īf* or totally baseless. This authentic act of Sunnah was practiced by Imām Ishāq Ibn Rāḥawayh as recorded by al-Marzawi in his book *Masā'il al-Mawarzi*, p. 222: "Isḥāq prayed the *Witr* with us...he raised his hands during the *Qunūt*, which he did before bowing, and then he placed his hands on his chest or below his chest." This is also what al-Qāḍī 'Iyāḍ al-Mālikī mentioned in his book *al-I'lām* when he stated *"placing the right hand on the left one on the chest"* which he listed under the section *Mustahabbat al-Ṣalāt*, p.15. Similarly, ʿAbdullāh Ibn Aḥmad related: "I saw my father (i.e. Imām Aḥmad) placing his hand on the other hand, and place them above the navel." *Masā'il* Imām Aḥmad narrated by his son, ʿAbdullāh p. 62, and for further information please refer to *al-Irwā' al-Ghalīl* #353.

[22] Bukhārī and Muslim and it is also found in *al-Irwā'* #374

[23] It was described as such because it is somewhat similar to how a crucified person stands while his arms are wide open horizontally.

[24] Abū Dāwūd, al-Nasā'ī and others

[25] In a state of both attentiveness and humility

[26] Al-Bayhaqī and Ḥākim who authenticated it, and it is as he said. There are ten Companions who reported what support this ḥadīth as can be found in *Tārīkh* of Ibn ʿAsākir (17/202/2) and see *al-Irwā'* #354.

Albānī said: The above mentioned two aḥadīth indicate that the Sunnah is to look at the place where one prostrates; hence closing the eyes during the prayer as practiced by some people, is misdirected piety. Truly, the best of guidance is the guidance of Muḥammad (ﷺ).

not leave the place of prostration until he finished;[27] and he (ﷺ) said: "There should not be in the house anything that distracts the one who prays."[28]

He (ﷺ) forbade raising the eyes to the sky [during the prayer],[29] and he (ﷺ) further emphasised this order when he said "Let the people stop raising their eyes to the sky in the prayer or let their sight not return to them" and in another narration "or their sight will be taken away".[30]

In another ḥadīth: "So when you pray, do not turn away [looking here or there]; for the Face of Allāh remains facing the face of His servant during his prayer until he looks away",[31] and he (ﷺ) also said [regarding turning the face around during the prayer]: "It is what the *Shayṭān* surreptitiously snatches from the prayer of the servant."[32]

He (ﷺ) also said: "Allāh faces His slave [i.e. continues embracing His slave with His mercy and reward] while he is in prayer so long he does not turn [his face] around; if he does, He turns away from him";[33] and he (ﷺ) forbade [the following acts during the prayer]; pecking like a rooster [i.e. prostrating quickly without tranquility], squatting (*iq'ā'*), like a dog and looking around like a fox.";[34] and he (ﷺ) also used to say: "Pray as if it is your last prayer, and pray it well

[27] *Ibid.*

[28] Abū Dāwūd, Aḥmad with a ṣaḥīḥ isnād and the *takhrīj* of the ḥadīth is found in *Ṣaḥīḥ Abū Dāwūd* #1771.

Albānī said: The word *"house"* in this report refers to Ka'bah as indicated in the reason for saying this statement.

[29] Bukhārī and Abū Dāwūd.

[30] Bukhārī, Muslim and al-Sirāj.

[31] Tirmidhī and Ḥākim. The ḥadīth was authenticated by both of them. See *Ṣaḥīḥ al-Targhīb wa'l-Tarhīb* #353.

[32] Bukhārī and Abū Dāwūd.

[33] Abū Dāwūd and others, Ibn Khuzaymah and Ibn Ḥibbān declared it ṣaḥīḥ. See *Ṣaḥīḥ al-Targhīb wa'l-Tarhīb* #555.

[34] Aḥmad and Abū Ya'lā. See *Ṣaḥīḥ al-Targhīb wa'l-Tarhīb* #556.

as if you are see Him; but if you cannot see Him, surely He sees you.";[35] and he (ﷺ) said: "When a person witnesses the commencement of an obligatory prayer, and he performs ablution well, bowing (*rukū'*) with humility (*khushū'*) adequately, will have it as a remission for his previous minor sins as long as he does not commit a major sin, and this (opportunity) is for all times."[36]

Once he (ﷺ) prayed in a *khamīṣah* (a woollen garment with marks - lines on it), then [during the prayer] he looked to these marks once, and when he finished his prayer, he (ﷺ) said: "Take this *khamīṣah* of mine to Abū Jahm as it diverted my attention from my prayer and bring to me the *anbijāniyyah* (a coarse garment without marks) of his, for it has diverted my attention from the prayer" in another narration he (ﷺ) said: "for I looked at its marks during the prayer and it almost put me to trial)."[37]

'Ā'ishah (*raḍiyAllāhu 'anhā*) had a garment that had pictures on it, with which she had used to screen one side of her home. The Prophet (ﷺ) used to pray towards it, and he said, "Remove it away from me, as its pictures are still displayed in front of me during my prayer [i.e. they divert my attention from the prayer]."[38]

He (ﷺ) used to say: "No one should pray when the food has been served, nor when one needs to answer the call of nature."[39]

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[35] al-Mukhlis in *Aḥādīth Muntaqāt*, Ṭabarānī and al-Rūwyānī and al-Ḍiyā' in *al-Mukhtārah* and Ibn Mājah, Aḥmad, Ibn 'Asākir and was authenticiated by al-Haythamī in *Asnā al Matālib.*

[36] Muslim.

[37] Bukhārī, Muslim and Malik. Its is given in *al-Irwā'* #376.

[38] Bukhārī, Muslim and Abū 'Awānah.

Albānī said: The reason for which the Prophet (ﷺ) sufficed with ordering to remove the garment instead of ordering to tear it apart or remove the pictures on it is because, and Allāh knows best, that these pictures were not images of living souls. This is evidence with the fact that he tore apart the images of living souls as proven in many reports found in both Bukhāri and Muslim. For further information about this subject, consult the *Fatḥ ul-Bārī* (10/321) and *Ghayāt al-Marām fī Takhrīj Aḥādīth al-Ḥalāl wa'l-Ḥarām* (131-145).

[39] Bukhārī and Muslim.

SECTION FOUR

Opening Supplcations

Then, he (ﷺ) used to commence his recitation with various supplications; in which he used to praise, glorify and exalt Allāh, Most High. He (ﷺ) ordered *'the man who prayed badly'* to do so saying to him: "The prayer of anyone is not complete until he recites the *takbīr*, praises and glorifies Allāh, the Exalted, and [then] recites what is easy from the Qur'ān for him..."[1]

[1] He used to say different supplications such as:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ.

"Allāhumma bāʿid baynī wa-bayna khaṭāyāyā kama bāʿadta bayna'l-mashriqi wa'l-maghrib! Allāhumma naqqinī min khaṭāyāyā kama yunqqa al-thawbu al-abyaḍu min al-danas! Allāhumma ighsilnī min khaṭāyāyā bi'lmā'i wa'l-thalji wa'l-barad."

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[1] Abū Dāwūd and Ḥākim, who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

"O Allāh, distance me from my sins just as You have distanced the East from the West, O Allāh, purify me of my sins as a white robe is purified of filth, O Allāh, cleanse me of my sins with snow, water, and hail."

[2] He (ﷺ) used to say in the obligatory prayer:[2]

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا، [مُسْلِمًا]،وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لله رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ وَبِحَمْدِكَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذَنبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، أَنَا بِكَ وَإِلَيْكَ، لَا مَنْجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

"Wajjahtu wajhiya lillathī faṭara al-samawāti wa'l-arḍa ḥanīfan musliman wama ana minal-mushrikīn, inna ṣalātī wanusukī wa-maḥyaya wa-mamātī lillāhi rabbi'l-ʿālamīn, lā sharīka lahu wabithalika omirtu wa-anā awwalul-muslimīn. Allāhumma antal-maliku lā ilāha illā ant, subḥānaka wa bihamdika, anta rabbī wa-anā ʿabduk, ẓhalamtu nafsī waʿataraftu bithanbī faghfir lee thunūbī jamīʿā, innahu lā yaghfiruth-thunūba illa ant. Wahdinī li-aḥsanil-akhlāq lā yahdī li-aḥsaniha illa ant, waṣrif ʿannī sayyi-ahā, lā yaṣrifu ʿannī sayyi-ahā illa ant, labbayka wa saʿadayk, walkhayru kulluhu fī yadayk, washsharru laysa ilayk, walmahdi man hadyata, ana bika wa-ilayk, lā manjā walā maljā' minka illa ilayk, tabārakta wataʿālayt, astaghfiruka wa-atūbu ilayk"

I have turned my face sincerely towards He who has created the heavens and the earth and I am a Muslim and not of those who associate others with Allāh. Indeed, my Prayer,

[2] Bukhārī, Muslim and Ibn Abī Shaybah (12/110/2). It is given in *al-Irwā'* #8.

my animal slaughtering as a sacrifice, my life and my death are for Allāh alone, Lord of the worlds, no partner has He, with this I am commanded and I am the first one to submit[3]. O Allāh, You are the King, none has the right to be worshipped except You. Truly, You are free of shortcomings and imperfections and I praise You. You are my Lord and I am Your slave[4], I have wronged myself and have admitted my sin, so forgive me of all my sins for no one forgives sins except You. Guide me to the best of manners and qualities for none can guide to them other than You, and guard me from the worst of manners and qualities for none can guard me from them other than You. *Labbayka wa sa'adayk.*[5] All good is within Your hands and evil is not attributed to You.[6] I

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[3] This part *"I am the first to submit"* is stated in most of the reports. However, in some reports it states *"I am one of the Muslims"*, which seems to be a change happened by some of the narrators and there are what indicate so. In any case, the one who prays should say *"I am the first to submit"* as it is fine to say it, contrary to those who oppose it as they assume such statement means: "I am the first person who has this quality, while the rest of the people do not.", which is not. Rather, the meaning of it is "I hasten to submit to the commands of Allāh" which is similar to the verse: *"Say: if al-Raḥmān had a son, then I am the first of the worshippers"* [*al-Zukhruf* (43): 81] and the statement of Mūsā *"and I am the first of the believers."* [*al-A'rāf* (7): 143]

[4] Al-Azharī said: It means: I do not worship anything other than You.

[5] Albānī said: The Prophet (ﷺ) used to recite this supplication in both obligatory and supererogatory prayer. The phrase *'labbayka wa sa'adayk'* means: I constantly worship You and support Your command and religion

[6] The part where it says *'washsharru laysa ilayk'* means that evil cannot be attributed to Allāh, Most High, because the actions of Allāh are all good and free of evil. The actions of Allāh revolve around [divine] justice, wisdom and grace, which therefore call forth nothing but goodness. In light of the said fact, evil is deemed mere evil only when it is not attributed to Allāh.

Ibn al-Qayyim said: "Allāh, Exalted be He, created both evil and good. However, evil is found in some of His creatures and not in His act of creation or His actions; Allāh transcends over injustice which implies inappropriate action or decision ; hence when something is implemented or placed properly, it cannot be deemed evil. That being said, it becomes evident that evil is not attributed to Him.... But, if someone argues: why did He create evil though it is evil? I reply: His creation for evil and His actions are not evilness per se, but rather good, because, the act of creation and His Actions subsist in His Essence whereas it is impossible that Allāh acts evil or be described as such. That being the case, the evil of the creation is deemed evil because it is attributed to the creation while, on the other hand, the act of creation and the action are attributed to Allāh, therefore deemed good." Ibn al-Qayyim explains this serious and important subject in details in his book *Shifā' al-'Alīl fī Masā'il al-Qaḍā' wa'l-Qadar wa'l-Ta'līl* (pp.178-206).

exist by your will and shall return to You. There is no escape from You nor shelter to turn to Except You. Blessed and High are You, I seek Your forgiveness and repent to You."[7]

[3] The same said supplication but he used not to recite:

أَنْتَ رَبِّي وَأَنَا عَبْدُكَ

"anta rabbī wa-anā ʿabduk"

to the end, and he used to add

اللَّهُمَّ أَنْتَ المَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ وَبِحَمْدِكَ،

"Allāhumma antal-Maliku lā ilāha illā anta, subḥānaka wa bihamdika",

"O Allāh, You are the King; there is none worthy of worship except You. Truly, You are free of demerits and imperfections and I praise You."[8]

[4] The same said supplication until the part

وَأَنَا أَوَّلُ المُسْلِمِينَ

"wa ana awwalu al Muslimīn"

I am the First of the Muslims

and then he would say:

اللَّهُمَّ اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ وَأَحْسَنِ الْأَعْمَالِ لَا يَهْدِي لِأَحْسَنِهَا
إِلَّا أَنْتَ، وَقِنِي سَيِّءَ الْأَخْلَاقِ وَالْأَعْمَالِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

"Allāhumma ahdinī li-aḥsanil-akhlāq wa aḥsanil-ʿamāl lā yahdī li-aḥsanihā illā anta, waqinī ʿannī sayyi-akhlāq wal-ʿamāl lā yaqī sayyi-ahā illā anta",

O Allāh, guide me to the best of manners and deeds for none can guide to them other than You, and guard me from the

[7] Muslim: 1/534

[8] Nasāʾī with a ṣaḥīḥ isnād.

worst of manners and deeds for none can guard me from them other than You."[9]

[5] سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرَكَ

"Subḥānaka Allāhumma wa-bihamdika, wa-tabārakas-muka, wata'āla jadduka, wa-lā ilāha ghayruk"

"How perfect You are O Allāh, and I praise You. Blessed be Your name, and lofty is Your majesty and none has the right to be worshipped except You"[10]

He (ﷺ) said: "The most loved words to Allāh are that a servant says:

سُبْحَانَكَ اللَّهُمَّ

"Subḥānaka Allāhumma...."

"How perfect You are O Allāh"[11]

[6] In the night prayers, he (ﷺ) used to recite the aforesaid supplication and add:

لَا إِلَهَ إِلَّا اللهُ

"Lā ilāha illā Allāh"

There is none worthy of worship except Allāh (three times),

اللهُ أَكْبَرُ كَبِيرًا

Allāhu akbaru kabīra

Allāh is indeed the Most Great (three times), [12]

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[9] Nasā'ī and al-Dāraquṭnī with a ṣaḥīḥ isnād.

[10] Abū Dāwūd and Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him while al-'Uqailī said in page 103: "This was reported from different ways with ḥasan isnād." Its is also given in *al-Irwā'* #341.

[11] Ibn Mandah in *"al-Tawḥīd"* (2/123) with a ṣaḥīḥ isnād, al-Nasā'ī in *"al-Yawm wa'l-Laylah"* as a statement of the Prophet (ﷺ) and as a statement of a Companion as it is the case in the book of Ibn Kathīr *"Jāmi' al-Masānīd"* (3/2/ 235/2). I also found it in al-Nasā'ī #849 and #850; hence I included it in the *Silsilah Aḥādīth al-Ṣaḥīḥah* #2939.

[12] Abū Dāwūd and al-Ṭaḥāwī with a ḥasan isnād.

[7] اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ للهِ كَثِيرًا، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا

"Allāhu akbaru kabīra, wa'l-ḥamdu lillaahi kathīra, wa subḥāna Allāhi bukratan wa-Aṣīla"

"Allāh is indeed the Most Great, abundant praise is for Allāh alone, and (I assert that) He is free imperfections. (I assert it) in the early morning and evening."

The Prophet (ﷺ) commented when one of the Companions opened his prayer reciting this supplication: "I'm amazed of it! The gates of heavens were opened for it."[13]

[8] الْحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Alḥamdullillāhi Ḥamdan kathīran ṭayyiban mubarakan fīh

I praise Allāh, an abundant beautiful blessed praise."

The Prophet (ﷺ) commented when a man opened his prayer reciting the said supplication: "I saw twelve angels racing each other to raise it [to Allāh]." [14]

[9] اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِمْ، وَلَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، [وَلَكَ الْحَمْدُ، أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِم]، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، [أَنْتَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ]، [وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي]، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، [أَنْتَ إِلَهِي]، لَا إِلَهَ إِلَّا أَنْتَ.

[13] Muslim and Abu 'Awānah and was authenticated by Tirmidhī. It was also transmitted by Abū Nu'aym in his book *"Akhbār Aṣbahan"* (1/210) from the words of Jubayr Ibn Mu'ṭam that he heard the Prophet (ﷺ) says that in the voluntary prayer.

[14] Muslim and Abū 'Awānah.

"Allāhumma lak al-ḥamd, anta nūrus-samāwati wal-arḍi waman fīhin, walak al-ḥamd, anta qayyimus-samāwati wal-arḍi wa-man fīhin, walak al-ḥamd, anta rabbus-samāwati wal-arḍi wa-man fīhin, [walakal-ḥamd, laka mulkus-samāwati wal-arḍi wa-man fīhin, walak al-ḥamdu anta malikus-samāwati wal-arḍ, [walak al-ḥamd], [antal-ḥaq, wawa'adukal-ḥaq, waqawluk al-ḥaq, waliqa-okal-ḥaq, waljannatu ḥaq, wannaru ḥaq, wannabiyyūna ḥaq, wa Muḥammadun ḥaq, Allāhumma laka aslamt, wa-'ālayka tawakkalt, wabika amant, wa-ilayka anabt, wabika khāṣamt, wa-ilayka ḥākamt, anta rabbana wa-ilayka al-masīr, faghfir lī ma qaddamtu wama akhkhartu wama asrartu wama a'alant,wama-anta a'alam bihi minnī, antal-muqaddim, wa-antal-mu-akhkhir,[inta ilāhī], lā ilahā illā ant."

O Allāh, to You belong all praise, You are the Light[15] of the heavens and the earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the earth and all that is within them. To You belongs all praise. You are The King of the heavens and the earth and all that is within them. To You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day on which we will meet You is true, the Garden of Paradise is true and the Hellfire is true, the Final Hour is true, the Prophets are true, and Muḥammad is true. O Allāh, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass and what I have hidden and what I have made public, and all that which You know of more than I do. You are *al-Muqaddim* and *al-Mu-akhkhir*.[16] You are my Lord. None has the right to be worshipped except You and there is no strength nor power except in You.[17]

[15] Meaning: *You are their light and the creatures therein are guided by His Light.*

[16] The meaning of *al-Muqaddim* is that Allāh puts forward and favours whom He wills from amongst His creation, such as favoring man over the rest of creation, favoring the Prophets over the rest of mankind, favoring Muhammad (ﷺ) over all the Prophets and Messengers...etc. The meaning of *al-Mu-akhkhir* is that Allāh defers and holds back whom He wills in accordance to His wisdom.

[17] Bukhārī, Muslim, Abū 'Awānah, Abū Dāwūd, Ibn Naṣr and al-Dāramī.

[10] The Prophet (ﷺ) used to recite the following supplications in his night prayers[18],

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

Allāhumma Rabba Jibrā'īla wa-Mīkā'īla wa-Isrā'fīl, fāṭiras-samāwati wal-arḍ, 'ālimal-ghaybi washshahādah, anta tahkumu bayna 'ibādika fīmā kanū fīhi yakhtalifūn. ihdinī limakh-tulifa fīhi minal-haqqi bi-ithnik, innaka tahdī man-tashā-o ila Ṣirtin mustaqīm

O Allāh, Lord of Jibrīl, Mīkā'īl and Isrāfīl, Creator of the heavens and the earth, Knower of the seen and the unseen. (Only) You Judge between Your slaves in that which they have disputed and differed. Guide me to the truth by Your permission, in that which they have differed, for verily You guide whom You will to the straight path.[19]

[11] He would say *takbīr* (*Allāhu Akbar*), *taḥmīd* (*alḥamdulillāh*), *tasbīḥ* (*subḥān Allāh*), *tahlīl* (*lā ilaha illā Allāh*), *istighfār* ten times each, and then say:

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي [وَعَافِنِي]

Allāhumma ighfirl lī wa-ahdenī wa-arzuqnī wa 'āfinī

O Allāh, forgive me, guide me, grant me sustenance and provision and give me health (ten times)

and then say

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضِّيقِ يَوْمَ الْحِسَابِ

[18] Though it is also prescribed to recite them in obligatory prayer too, obviously, except in the case where someone is leading the prayer and having people praying behind him in order to avoid prolonging the prayer.

[19] Muslim and Abū 'Awānah.

Allāhumma innī aʿūdhu bika minal ḍīqi yawmal ḥisāb

O Allāh, I take refuge in You from the hardship of the Day of Judgment (ten times).[20]

[12] اللهُ أَكْبَرُ [ثَلَاثًا] ذُو المَلَكُوتِ وَالجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Allāhu Akbar - dhū'l-jabarūti, wa'l-malakūti, wa'l-kibriyā'i, wa'l-ʿaẓhamati

Allāh is the Greatest [three times], the Possessor of total power, sovereignty, magnificence and grandeur.[21]

[20] Aḥmad and Ibn Abī Shaybah (12/119/2), Abū Dāwūd and Ṭabarānī in his *al-Muʿjam al-Awṣaṭ* (2/62) with two chains a ṣaḥīḥ and another ḥasan isnād.

[21] Ṭayālisī and Abū Dāwūd with a ṣaḥīḥ isnād.

SECTION FIVE

Recitation (*al-Qirā'ah*)

The Prophet (ﷺ) then used to seek refuge in Allāh by saying:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

"I seek refuge with Allāh from the accursed *Shayṭān*, from his madness[1], his pride, and his [condemned] poetry."[2]

Sometimes, he (ﷺ) would add to it, and say

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ ،......

"I seek refuge with Allāh, the all Hearing, all-Knowing from the accursed *Shayṭān*...."[3]

Then he (ﷺ) used to recite

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

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[1] The meaning of Arabic words: *hamza*, *nafkh* and *nafth* is explained in other routes and also traced back to the Prophet (ﷺ) through ṣaḥīḥ mursal isnād. For poetry here is the vain kind, for the Prophet (ﷺ) said: "Indeed, some poetry is wisdom." Bukhārī

[2] Abū Dāwūd, Ibn Mājah, Dāraquṭnī and Ḥākim who along with Ibn Ḥibbān and al-Dhahabī declared it ṣaḥīḥ. It is given along with the next one in *al-Irwā' al-Ghalīl* #342.

[3] Abū Dāwūd and Tirmidhī with a ḥasan isnād. Imām Aḥmad also reported it as stated in *Masā'il Ibn Hānī* (1/50)

"Bismillah al-Rahman al-Raheem" [in a quiet manner][4]

5. 1 Recitation of one verse at a time

After reciting the aforesaid supplications, he (ﷺ) would recite *Sūrah al-Fātiḥah* and pause at the end of each verse:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"With the Name of Allāh; the All-Merciful, the Most Merciful."

Then he would pause and then recite:

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

"[All] praise is [due] to Allāh, Lord of the worlds"

Then he would pause and then recite:

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"The All-Merciful (*al-Raḥmān*), The Most Merciful (*al-Raḥīm*)"

Then he would pause and then recite:

مَٰلِكِ يَوْمِ ٱلدِّينِ

"King of the Day of Judgement."

So on, until the end of the *Sūrah*. The rest of his recitation was also similar to this; pause at the end of each verse and not joining it with the one after.[5]

[4] Bukhāri, Muslim, Abū 'Awānah, Ṭaḥāwī and Aḥmad.

[5] Abū Dāwūd and al-Sahmī (p. 64-65), Ḥākim who declared it ṣaḥīḥ and al-Dhahabī and agreed with him. It is also found in *al-Irwā'* #343.

Abū 'Amr al-Dānī recorded this ḥadīth in his book *al-Muktafā* (5/2) and commented on it: "The routes of this ḥadīth are many and this ḥadīth is the principle ḥadīth in this section....a group of the past Imāms and reciters preferred pausing at the end of every verse even if some were connected (in meaning) to the one after." In light of this I say this is a Sunnah that has been abandoned by the majority of Qur'ān reciters as well as other people in our times.

Sometimes, he (ﷺ) used to recite *Mālik*:

مَالِكِ يَوْمِ الدِّينِ

"King of the Day of Judgement."

Instead of *Malik*:

مَلِكِ يَوْمِ الدِّينِ

"Master of the Day of Judgement."[6]

5.2 The Pillar of *al-Fātiḥah* and its Excellence

The Prophet (ﷺ) used to venerate, glorify and hold this *Sūrah* in high esteem; and hence he used to say:"There is no prayer for the one who does not recite [in it] the Opening of the Book [at least],"[7] and in another saying: "The prayer is not complete in which a man does not recite the Opening of the Book."[8] He also said: "Whosoever performs a prayer in which he does not recite the Opening of the Book then it is deficient, it is deficient, it is deficient, it is incomplete."[9]

He also (ﷺ) said: Allāh, the Glorious and Exalted said, "I have divided the prayer[10] between Myself and My servant equally and My servant shall be granted what he asked for." Therefore when the servant says, *'All praises and thanks are due to Allāh, the Lord of the worlds'*, Allāh says, "My servant has praised Me." When he says, *'The All-Merciful, the Most Merciful,'* Allāh says, "My servant has extolled Me." When he says, *'Master of the Day of Judgement,'* Allāh says, "My servant has glorified Me." When he says, *'You Alone we worship and*

[6] *Mālik* means King while *Malik* means Master. The second recitation is transmitted by Tammām al-Rāzī in *al-Fawā'id* and Ibn Abū Dāwūd in *al-Maṣāḥif* (7/2), and Abū Nu'aym in *Akhbār Iṣbahān* (1/104) and Ḥākim who declared it ṣaḥīḥ and Dhahabī and agreed with him. Both of these recitations are mutawātir.

[7] Bukhārī, Muslim, Abū 'Awānah and al-Bayhaqī. It is also found in *al-Irwā'* #302.

[8] Dāraquṭnī who declared it ṣaḥīḥ, Ibn Ḥibbān in his *Ṣaḥīḥ*. It is also found in *al-Irwā'* #302

[9] Muslim and Abū 'Awānah.

[10] It means *al-Fātiḥah* and this style is known in Arabic language where a part of something is mentioned to indicate the entire thing, as a way of emphasis on that part.

Your aid Alone do we seek,' Allāh says, "This is between Me and My servant and My servant shall have what he requested." When he says, *'Guide us to the Straight Path, the Path of those whom You have favoured, not [the path] of those who have earned [Your] anger, nor of those who have gone astray,'* Allāh says, "This is for My servant and My servant shall have what he asked for."[11]

He also used to say: "Allāh has not revealed the likes of it in the *Torah* or the *Injīl*, anything similar [in greatness and superiority] such as *Umm al-Qur'ān.* It is the Seven Oft-Repeated Verses[12], [which is the Great Qur'ān that I received through revelation]."[13]

He (ﷺ) ordered *'the man who prayed badly'* to recite it in his prayer,[14] but he (ﷺ) directed the one who could not memorise it to say instead:

سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلَا إِلَهَ إِلَّا اللهُ،
وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

"Subḥān Allāh, Alḥamdullāh, Lā ilāha illā Allāh wa Allāhu Akbar walā ḥawla walā Quwwatta illā billāh"

Allāh free from all defects, all praise is due to Allāh, there is none worthy of worship except Allāh and there is no power and strength except in Allāh.[15]

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[11] Muslim, Abū 'Awānah and Mālik. This ḥadīth has a supportive report from the narration of Jābir, which is recorded by al-Sahmī in *Tārīkh Jurjān* #144.

[12] Al-Bājī explained the saying of the Exalted: *"And We have certainly given you, [O Muḥammad], seven of the often repeated [verses] and the great Qur'ān."* [*al-Ḥijr* (15): 87]. The name of this *Sūrah* was given on the basis it comprises *'seven verses'* that are recited again and again in prayer. The reason for describing it as the great Qur'ān is to underline its greatness and special status because all that which is included in the Qur'ān is great. It is similar to how we call the Ka'bah, the House of Allāh even though all houses belong to Allāh; this is by way of specifying it and emphasising its greatness"

[13] Nasā'ī and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[14] Bukhārī in the Chapter on *"Recitation behind the Imām"* with a ṣaḥīḥ isnād.

[15] Abū Dāwūd and Ibn Khuzaymah (1/80/2), Ḥākim, Ṭabarānī, Ibn Ḥibbān who along with Ḥākim, declared it ṣaḥīḥ and al-Dhahabī agreed with him It is also found in *al-Irwā'* #303.

He also (ﷺ) said to *'the man who prayed badly'*: "If you know [some of the] Qur'ān, recite it, otherwise praise Allāh, glorify Him and say there is none has the right to worthy of worshipped except Him."[16]

5.3 The Abrogation of Reciting behind the Imām in the Loud Prayers

The Prophet (ﷺ) permitted those who pray behind the Imām to recite *al-Fātiḥah* in the loud prayers. This is evidenced in the following report: While he (ﷺ) was leading *Fajr*, it became difficult for him to recite Qur'ān in the prayer. After he finished, he said [to the people praying behind him]: "It seems you recite Qur'ān behind your Imām." The people replied: O Messenger of Allāh, we do so speedily in a rush! He responded: "Do not do so, except the opening chapter of the Book, because not reciting it in the prayer will invalidate it."[17]

Then later he (ﷺ) prohibited them from reciting anything in the loud prayers at all. After he (ﷺ) finished a prayer in which he was reciting loudly (in one report: it was the *Fajr* prayer) and said: "Did anyone of you recite behind me [in the prayer]?" A man replied: "Yes, I did, O Messenger of Allāh." The Prophet (ﷺ) said: "I say, why am I contended?!"[18] Abū Hurayrah (*raḍiyAllāhu 'anhu*) said that after this incident, people stopped reciting behind the Prophet (ﷺ) - in any prayer in which he recited loudly after hearing that from him

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[16] Abū Dāwūd and Tirmidhī who declared it ḥasan. Its isnād is ṣaḥīḥ - *Ṣaḥīḥ Abū Dāwūd* #807.

[17] Bukhārī in his chapter and Abū Dāwūd and Aḥmad. Tirmidhī and Dāraquṭnī declared it ḥasan.

[18] Khaṭṭābī said: The statement of the Prophet (ﷺ) that he was contended in his recitation, entails two possible meanings, one of which is that he faced difficulty reciting while another one is that someone else was reciting with him at the same time. However, I am inclined to the latter meaning on the grounds that after that incident the Companions completely stopped reciting Qur'ān in loud prayers. If this meaning was intended, they would have only refrained from reciting Qur'ān along with him in the prayer.

[however they recited to themselves quietly when the Imām was not reciting loudly].[19]

In fact, the Prophet (ﷺ) made silence during the Imām's recitation as a means whereby the one can perfect his following the Imām, saying: "The Imām is placed for people to follow, so when he says *takbīr*, say *takbīr*, and when he recites, be silent"[20]

Further, he (ﷺ) made listening to the recitation of the Imām enough not to have to reciting behind him, saying: "He who has an Imām, then the recitation of the Imām is recitation for him"[21] This report refers to the loud prayers.

5.4 Obligation to recite in the Quiet Prayers

On the other hand, he (ﷺ) approved the recitation [of Qur'ān] behind the Imām in the quiet prayers; Jābir (*raḍiyAllāhu ʿanhu*) reported: "We used to recite behind the Imām *al-Fātiḥah* and another *Sūrah* in the first two *rakʿahs* and recite *al-Fātiḥah* only in the last two *rakʿahs* in the *Ẓuhr* and *ʿAṣr*."[22]

However the objection of the Prophet (ﷺ) was concerning people reciting behind him [distracting him with their recitation], when he (ﷺ) prayed *Ẓuhr* with his Companions, [and after he finished] he asked: "Which one of you recited: سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى [*al-Aʿlā* 87]? A man

[19] Mālik, al-Humaydī, Bukhārī in his *chapter*, Abū Dāwūd, Aḥmad and al-Maḥāmalī (6/139/1), Tirmidhī declared it ḥasan Abū Ḥātim al-Rāzī, Ibn Ḥibbān and Ibn al-Qayyim declared it ṣaḥīḥ.

[20] Ibn Abī Shaybah (1/97/1), Abū Dāwūd, Muslim, Abū ʿAwānah, al-Ruwayānī in his *Musnad* (24/119/1). It is also found in *al-Irwā'* #332 and #394.

[21] Ibn Abī Shaybah (1/97/1), Dāraquṭnī, Ibn Mājah, Ṭaḥāwī, Aḥmad who transmitted this report from many routes, some of which are Mursal while the rest are Musnad.This grade of this ḥadīth was strengthened by Shaykh al-Islām, Ibn Taymiyyah as stated in *al-Furūʿ* of Ibn ʿAbd al-Hadī (48/2). Al-Būṣayrī declared some of its isnāds ṣaḥīḥ and I have addressed it in details *al-Aṣl* and then in *al-Irwā'* #500.

[22] Ibn Mājah with a ṣaḥīḥ isnād. It is also found in *al-Irwā'* #506.

replied: "I did [and I only intended nothing but the good!]" So he (ﷺ) responded: "I knew that someone was contending with me by it."[23] In another ḥadīth: They used to recite loudly while praying behind the Prophet (ﷺ)[until] he said, "You have mixeded up my (recitation of the) Qur'ān."[24]

He (ﷺ) also said: "Indeed, a person addresses his Lord [with attentive humble heart through which the Mercy of Allāh is embraced] when being in the prayer; therefore he should be addressing Him in a courteous manner; and none should raise his voice over others while reciting Qur'ān."[25]

He (ﷺ) also said: "Whoever recites a single letter (*ḥarf*) from the book of Allāh, shall receive one unit of reward, and this unit of reward will be multiplied tenfold. I do not say that *'alif lām mīm'* is one letter (*ḥarf*), rather *alif* is a letter (*ḥarf*), *lām* is a letter (*ḥarf*), and *mīm* is a letter (*ḥarf*)."[26]

5.5 *Āmīn* and the Imām's Saying it Loudly

When he (ﷺ) finished reciting *al-Fātiḥah*, he would say:

آمين

[23] Muslim, Abū 'Awānah and al-Sirāj.

[24] Bukhārī in his chapter, Aḥmad and al-Sirāj with a ḥasan isnād.

[25] Mālik and Bukhāri in *Af'āl al-'Ibād* with a ṣaḥīḥ isnād

Albānī said: Among those who adopted the view that it is prescribed to recite behind the Imām only in loud prayer are: Imām al-Shāfi'ī according to his old view, Muḥammad, the principle student of Abū Ḥanīfah, which was a view favored by Shaikh 'Alī al-Qārī and some other Shaykhs of the *Madhhab*. It is also the view adopted by Imām al-Zuhrī, Mālik, Ibn al-Mubārak, Aḥmad ibn Hanbal and several ḥadīth scholars and it is the favored view by *Shaykh al-Islām* Ibn Taymiyyah.

[26] Tirmidhī, Ḥākim with a ṣaḥīḥ isnād, al-Ājurrī in *Akhlāq Ḥamalatu'l-Qur'ān* and its is given in *Silsilah Aḥādīth al-Ṣaḥīḥah* #660.

As for the report claimed to be said by the Prophet (ﷺ)..."whoever recites behind the Imām, his mouth will be filled with fire" is a fabricated report that I explained in *Silsilah Aḥādith al-Ḍa'īfah* #569.

"Āmīn" loudly, prolonging his voice when saying it.[27]

He (ﷺ) also used to order the congregation to say *Āmīn*, when the Imām says:

غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

not of those who have evoked [Your] anger or of those who are astray.

then say *Āmīn* [for the angels say *Āmīn* and the Imām says *Āmīn*][28] (in another narration: when the Imām says *Āmīn* say *Āmīn*), so he whose *Āmīn* coincides with the *Āmīn* of the angels[29] (in another narration: "When the utterance of *Āmīn* said by you in the prayer coincides the utterance of *Āmīn* with that of the angels in sky, then his past sins will be forgiven"[30]

In another ḥadīth: "...then say *Āmīn*; and Allāh will answer you."[31] He (ﷺ) also said: "The Jews do not envy you over anything as much as they envy you over the *salām* (the greeting) and the utterance of *Āmīn* (behind the Imām)."[32]

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[27] Bukhārī in his chapter and Abū Dāwūd with a ṣaḥīḥ isnād.

[28] Bukhārī and Muslim.

[29] Nasā'ī and al-Darāmī.

[30] *Ibid.*

Albānī: Al-Ḥāfiẓ mentioned in his book, *Fatḥ al-Bārī*, that the last two above mentioned reports are recorded in Abū Dāwūd, which is a mistake from his end. The said reports stand as evidence against the views of those who state that the Imām does not say *Āmīn*, which is what was reported to be the view of Imām Mālik. This is why al-Ḥāfiẓ commented: "This is an explicit report about the Imām saying *Āmīn*, which is supported in the last report." Ibn 'Abdul Barr said in *al-Tamhīd* (7/13): "This is the view of the majority of Muslims, including Mālik according to the report transmitted through the Madīnah people. This view is based on the authentic ḥadīth from the way of Abū Hurayrah (referring to the last above mentioned ḥadīth) and the ḥadīth narrated by Wā'il Ibn Ḥajr (referring to the ḥadīth before the last above mentioned ḥadīth)".

[31] Muslim and Abū 'Awānah.

[32] Bukhārī in *al-Adab al-Mufrad*, Ibn Mājah, Ibn Khuzaymah, Aḥmad and al-Sirāj with two authentic chains of narrators.

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5.6 Recitation [of Qur'ān] after *al-Fātiḥah*

Then, after reciting *al-Fātiḥah*, the Prophet (ﷺ) used to recite another *Sūrah*. That being the case, his choice of *Sūrah* used to be from the long ones except in particular cases such as when travelling, coughing during the prayer, being sick or upon hearing the cry of a child during the prayer.

Anas ibn Mālik (*raḍiyAllāhu 'anhu*) narrated:"One day, the Prophet (ﷺ) prayed *Fajr* and he made it short. The Companions asked: 'O Messenger of Allāh, why did you make the prayer short?' He replied: 'I heard a child crying and I assumed his mother was praying with us; so I wanted to free his mother for him.'"[33] In another ḥadīth: "He (ﷺ) prayed the morning prayer and recited the two shortest *Sūrah* in Qur'ān. The Companions asked: 'O Messenger of Allāh, why did you make the prayer short?' He replied: 'I heard a child crying and I assumed his mother was praying with us; so I wanted to free his mother for him.'"[34]

He (ﷺ) also said: "I commence the prayer intending to lengthen it. However, I make it short when I hear the crying of a child because I understand the severe distress of his mother when hearing her child crying."[35]

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Albānī: The utterance of *Āmīn* behind the Imām should be loudly and along with the utterance of *Āmīn* of the Imām. That being the case, it should neither be uttered before or after the Imām as majority of people do. This is the view that I eventually deemed the most correct as I have stated in some of my published work such as *Silsilah Aḥādith al-Ḍa'īfah* #953 and *Ṣaḥīḥ at-Targhīb wa-t-Tarhīb* (1/205)

[33] Aḥmad with a ṣaḥīḥ isnād.

Albānī: This ḥadīth and other aḥadīth stand as evidence supporting the permissibility of having children in the masjid. As for the report that laypeople often quote: "Keep your children away from the masjid..." it is a weak report that cannot be used as evidence, by agreement. Among the scholars who graded the report weak are: Ibn al-Jawzi, al-Mundhiri, al-Hafidh Ibn Ḥajr al-'Asqalani, al-Busairi and 'Abdul Haq al-Ishbili who said: "It is baseless".

[34] Ibn Abū Dāwūd in *al-Masahif* (4/14/2)

[35] Bukhāri and Muslim.

He (ﷺ) used to recite from the beginning of the *Sūrah* and complete it most of the times.[36] He (ﷺ) used to say: "Give each *Sūrah* its due right of *rukūʿ* and *sujūd*."[37] In another ḥadīth: "Every *Sūrah* should have a *rakʿah*"[38]

Sometimes he (ﷺ) used to divide the *Sūrah* between two *rakʿah*[39] and sometimes he would repeat the whole *Sūrah* in the second *rakʿah*.[40] Sometimes he (ﷺ) used to combine two *Sūrah* or more in one *rakʿah*.[41]

A man from the Anṣār used to lead the prayer in *Masjid al-Qubā'*, and every time he prayed he used to recite [after *al-Fātiḥah*] a *Sūrah* for them, he would begin with: قُلْ هُوَ ٱللَّهُ أَحَدٌ then follow it with another *Sūrah* and he used to do that in every *rakʿah*. His companions came to him objecting to his action and said to him: "You commence with this *sūrah* but you do not seem to find it sufficient until you add to it another *Sūrah*! That being the case, you should either recite this *Sūrah* or leave it and recite another one!" The man replied: "I shall not stop reciting it. If you like me to lead you in the prayer, I will continue and if you dislike it, I shall leave you." As they deemed him the best one among them and disliked anyone else to lead them in prayer, they raised this issue with the Prophet (ﷺ) who said: "O so-and-so, why do you not comply with the request of your people? What is it that makes you commit to recite this *Sūrah* in every *rakʿah*?" The man replied: "I love this *Sūrah*." The Prophet (ﷺ) said: "Your love for this *Sūrah* shall admit you into Paradise."[42]

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[36] This is corroborated by many reports that shall be quoted afterward.

[37] Ibn Abī Shaybah (1/100/1), Aḥmad, ʿAbd al-Ghanī al-Maqdisī in his *al-Sunan* (9/2) with a ṣaḥīḥ isnād.

[38] Ibn Naṣr and Ṭaḥāwī with a ṣaḥīḥ isnād.

Albānī: The meaning of this ḥadīth is that one complete *Sūrah* should be recited in each *rakʿah* in order for each *rakʿah* to be given its full due diligence! The order in this ḥadīth implies it is preferable not compulsory to do so as explained in the following ḥadīth.

[39] Aḥmad and Abū Yaʿlā from two different routes. See *"Recitation in Prayer of Fajr"*

[40] As he did in *Fajr*, as shall be mentioned later.

[41] It shall be referenced and detailed later on in this book.

[42] Bukhārī and Tirmidhī.

5.7 Combining Similar *Sūrahs* and others in One *Rakʿah*

He (ﷺ) used to recite more than one *Sūrah* of the *al-Mufaṣṣal*[43] whose context and meaning are similar; so he used to recite one of the following pairs of *Sūrah* in one *rakʿah*:

i.	*al-Raḥmān* (55): 78	and	*al-Najm* (53): 62,
ii.	*al-Qamar* (54): 55	and	*al-Ḥāqqah* (69): 52,
iii.	*al-Ṭūr* (52): 49	and	*al-Dhāriyāt* (51): 60,
iv.	*al-Wāqiʿah* (56): 96	and	*al-Qalam* (79): 46,
v.	*al-Maʿārij* (70): 44	and	*al-Nāziʿāt* (79): 46,
vi.	*al-Mutaffifin* (83): 36	and	*ʿAbasa* (80): 42,
vii.	*al-Muddathir* (74): 56	and	*al-Muzzammil* (73): 20,
viii.	*al-Insān* (76): 31	and	*al-Qiyāmah* (75): 40,
ix.	*al-Nabā'* (78): 40	and	*al-Mursalāt* (77): 50,
x.	*al-Dukhān* (44): 59	and	*al-Takwīr* (81): 29.[44]

Sometimes, he (ﷺ) used to combine *Sūrahs* from the seven *Ṭiwāl* (long *Sūrahs*), such as *al-Baqarah*, *Āl-ʿImrān* and *al-Nisā'* in one *rakʿah* during his night prayers - as shall be explained ahead. He (ﷺ) used to say: "The best of prayer is that which has long standing"[45]

Whenever he recited,

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ

"Is not that [Creator] Able to give life to the dead?"
[*al-Qiyāmah* (75): 40],

He would say:

سُبْحَانَكَ فَبَلَى

[43] It is part of the Qur'ān starting from *Sūrah Qāf* and ending with *Sūrah al-Nās*

[44] Bukhārī and Muslim.

[45] Muslim and Ṭaḥāwī.

"Glory be to You, of course."

And whenever he recited,

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى

"Exalt the name of your Lord, the Most High"

[*al-'Alā* (87): 1],

He would say:

سُبْحَانَ رَبِّيَ الأَعْلَى

"Exalted is the name of my Lord."[46]

5.8 Permissibility of only Reciting *al-Fātiḥah*

Mu'ādh Ibn Jabal (*raḍiyAllāhu 'anhu*) used to pray *'Ishā'* with the Messenger of Allāh (ﷺ) and then return to his people and lead them in prayer. One day, while he was leading his people a young man, named Sulaym [from his tribe Banū Salamah], joined the prayer and prayed behind him but as the prayer became too long, the young man left the congregational prayer and prayed (alone) [at the corner of the *masjid*], and then left while promising to inform the Prophet (ﷺ) of what Mu'ādh did. When Mu'ādh was informed of this he said, "He must be a hypocrite. I will inform the Messenger of Allāh of what he did." Both of them visited the Prophet (ﷺ) and Mu'ādh informed the Prophet of what happened. The young man said: "O Messenger of Allāh! He stays with you until it is late and, then he returns and lengthens it for us." So the Messenger of Allāh (ﷺ) said "O Mu'ādh, do you want to stir up trouble?" Then he said to the young man: "O my nephew! What do you do when you pray?" The

[46] Abū Dāwūd and al-Bayhaqi with a ṣaḥīḥ isnād.

Albānī said: The above two reports are narrated without specifying the case; hence, it is applicable to practice during the prayer and outside the prayer, wheither it is obligatory or supererogatory. Ibn Abī Shaybah recorded in his book (2/132/2) that Abū Mūsā al-Ash'arī and al-Mughīrah used to practise it in the obligatory prayer and he recorded reports that both 'Umar bin al-Khaṭṭāb and 'Alī ibn Abī Ṭālib used to practise it too without specifying the case.

young man replied: "I recite *al-Fātiḥah* and I ask Allāh for Paradise and take refuge in Him from Hell but I neither understand your humming (*dandanah*) nor the humming (*dandanah*) of Muʿādh!" So the Messenger of Allāh (ﷺ) said "I and Muʿādh are similar in this." [In response to the statement of Muʿādh against him] the young man added: "Indeed, Muʿādh shall know what I am made of in the battle field" as the enemy was approaching Madīnah. In the battle, the young man was martyred! The Prophet (ﷺ) afterward inquired from Muʿādh about the news of the young man, so Muʿādh said: "O Messenger of Allāh, he was truthful and I was mistaken! He was martyred."[47]

5.9 Loud and Quiet Recitation in the Five Daily Prayers and Others

He (ﷺ) used to recite loudly in the *Fajr* prayer and the first two *rakʿah* of *Maghrib* and *ʿIshā'*. On the other hand, quietly in *Ẓuhr* and *ʿAṣr,* as well as the third *rakʿah* of *Maghrib* and the last two *rakʿahs* of *ʿIshā'*.[48]

They could tell when he was recitating quietly from the movement

[47] Ibn Khuzaymah in his *Ṣaḥīḥ* #1634 and al-Bayhaqi with a ṣaḥīḥ isnād. It has a supporting narration in Abū Dāwūd (no. 758, *Ṣaḥīḥ Abū Dāwūd*). The base of this report is found in Bukhārī and Muslim. The first addition is in one narration Muslim, the second in Aḥmad (5/74), and the third and fourth is in Bukhārī. One of the reports related to this subject is the narration of Ibn ʿAbbās: "that the Messenger of Allāh prayed two rakʿahs in which he did not recite anything except *al-Fātiḥah*." Transmitted by Aḥmad: 1/282 and al-Ḥārith Ibn Abī Usāmah in his *Musnad* (p. 38 of its *Zawā'id*), and al-Bayhaqi (2/62) which I graded as ḥasan by mistake then I realised it is a ḍaʿīf isnād because of the existence of Ḥanẓalah al-Dawsī in the chain who is ḍaʿīf. I do not know how I missed that but I may have confused him with another narrator. Nevertheless, I praise Allāh for guiding me to realise my mistake. This is why I have not included it in this book as Allāh guided me to a better report, which is the report of Muʿādh as it connotes that which the report of Ibn ʿAbbās does. And so, all praise is due to Allāh alone with whose grace the good deeds are completed.

[48] This is a matter of agreement (*ijmāʿ*) among Muslims as transmitted from the righteous predecessors to the latter generations and as evident in the authentic clear aḥadīth as stated by al-Nawawī, that some of which will be quoted afterward. See *al-Irwā'* #345.

of his beard [when moving his lips][49] and when he intentionally let them hear him reciting an *āyah* or so sometimes.[50]

He (ﷺ) also recited loudly in the Friday prayer (*al-Jumm'ah*), and the two *'Īd* prayers,[51] in the prayer for rain (*al-Istisqā'*),[52] and the eclipse prayer (*al-khasūf*).[53]

5.10 Loud and Quiet Recitation in the Night Prayers (*al-Tahajjud*)[54]

As for the night prayers, he (ﷺ) used to recite sometimes quietly and someother times loudly,[55] and he (ﷺ) used to recite in his house such that he could be heard in the courtyard.[56]

Occasionally he (ﷺ) used to raise his voice until those outside the room could hear him too.[57]

He ordered Abū Bakr and 'Umar (*raḍiyAllāhu 'anhumā*) likewise, when: One night, he (ﷺ) came out to find Abū Bakr praying in a low voice and he passed by 'Umar ibn al-Khattab praying in a loud voice. Later, when they gathered around, the Prophet (ﷺ) said: "O Abū

[49] Bukhārī and Abū Dāwūd.

[50] Bukhārī and Muslim.

[51] See the sections on his recitation in of Friday prayer and the two *'Īd* prayers

[52] Bukhāri and Abū Dāwūd

[53] Bukhāri and Muslim

[54] 'Abdul Ḥaqq said in *al-Tahajjud* (90/1): "There are no authentic reports proving that he (ﷺ) prayed quietly or loudly in any of the voluntary prayer prayed during the daytime. However, it is most likely that he used to recite in quiet manner. As for the grading of the report that states that he (ﷺ) once passed by 'Abdullāh ibn Ḥudhāfah while praying loudly during the daytime and said to him "O 'Abdullāh! Let Allāh hear your recitation and do not let us hear you" is not a strong report.

[55] Muslim and Bukhārī in *Af'āl al-'Ibād.*

[56] Abū Dāwūd and Tirmidhī in *al-Shamā'il* with a ḥasan isnād.

Albānī said: the meaning of this ḥadīth is that his recitation was moderate; between loudness and quietness.

[57] Nasā'ī and Tirmidhī in *al-Shamā'il* and al-Bayhaqi in *al-Dalā'il* with a ḥasan isnād.

Bakr, I passed by you while you praying in a low voice!" Abū Bakr replied:"O Messenger of Allāh, the one whom I was invoking can hear me!" The Prophet (ﷺ) looked at 'Umar and said "I passed by you and you were praying in a loud voice!" 'Umar replied: "O Messenger of Allāh, I did so to repel drowiness and expel the *Shayṭān*." The Prophet (ﷺ) said "O Abū Bakr, raise your voice a bit. O 'Umar, lower your voice a bit."[58]

He (ﷺ) use say: "The one who recites Qur'ān loudly is like the one who gives charity in public and the one who recites Qur'ān in quietly is like the one who gives charity in secret."[59]

5.11 List of what the Prophet (ﷺ) used to Recite in Different Prayers

As for which *Sūrahs* and *āyāt* he (ﷺ) used to recite in prayer, this varied according prayer he prayed. The following elaborates further about what he used to recite, beginning with first of the five obligatory Prayer:

1. *Fajr* Prayer

He (ﷺ) used to recite the longer *al-Muffaṣṣal Sūrahs*[60] so he (ﷺ) (sometimes) used to recite *al-Wāqi'ah* [56: 1-96] and another *Sūrah* of similar length in the two *rak'ah*.[61]

He (ﷺ) recited from the *Sūrah al-Ṭūr* [52: 1-49] during the Farewell Pilgrimage.[62]

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[58] Abū Dāwūd and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.
[59] *Ibid.*
[60] Aḥmad and Nasā'ī with a ṣaḥīḥ isnād
[61] Aḥmad, Ibn Khuzaymah in his *Ṣaḥīḥ* (1/69/1) and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.
[62] Bukhārī and Muslim

Sometimes, he (ﷺ) used to recite *Sūrah al-Qāf* [50: 1-45] or another *Sūrah* of a similar length in the first *rakʿah*.[63]

Someother times, he (ﷺ) would to recite the shorter *al-Muffaṣṣal Sūrahs*, such as: إِذَا ٱلشَّمْسُ كُوِّرَتْ [*al-Takwīr* 81: 1-29].[64]

Once, he (ﷺ) recited *Sūrah al-Zalzalah* in the two *rakʿah*. The one who reported this narration said: 'I do not know whether the Messenger of Allāh forgot or recited it on purpose!'[65]

Once, on a journey, he (ﷺ) recited: قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ [*al-Falaq* 113: 1-5] and قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ [*al-Nās* 114: 1-6].[66] He (ﷺ) also said to ʿUqbah ibn ʿĀmir: "Recite the two *Muʿawwadhatayn* in your prayer, for there is nothing for which a person can take refuge [in Allāh] better than them."[67]

Some other times, he (ﷺ) used to recite sixty *āyāt* or more,[68] one of the narrators said: "I am unsure whether he (ﷺ) recited the sixty *āyāt* all in one *rakʿah* or spread over the two *rakʿah*."

He (ﷺ) used to recite *al-Rūm* [30: 1-60][69] and sometimes, he (ﷺ) used to recite *Yāsīn* [36: 1-83].[70]

Once, he (ﷺ) prayed *Fajr* in Makkah and started reciting *al-Mu'minūn*

[63] Muslim and Tirmidhī. It is also found in *al-Irwā'* #345.
[64] Muslim and Abū Dāwūd.
[65] Abū Dāwūd and al-Bayhaqī with a ṣaḥīḥ isnād.
Albānī said: It appears that the Prophet (ﷺ) did so to legislate it.
[66] Abū Dāwūd, Ibn Khuzaymah (1/69/2) and Ibn Bishān in *al-Amālī*, Ibn Abī Shaybah (12/76/1), and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.
[67] Abū Dāwūd and Aḥmad with a ṣaḥīḥ isnād.
[68] Bukhāri and Muslim.
[69] Nasā'ī, Aḥmad and al-Bazzar with a good isnād.. This grading is the final view I adopt now, which is different to the view I mentioned in my book *Tamām al-Minnah*, (p. 185).
[70] Aḥmad with a ṣaḥīḥ isnād.

[23: 1-118]. However, when he reached the mention of Mūsā and Hārūn - or ʿĪsā[71] - one of the narrators was not sure - he started coughing; hence he stopped and so made *rukūʿ*.[72]

Sometimes, he (ﷺ) would lead them in *Fajr* with *al-Ṣāffāt* [77: 1-182].[73] In *Fajr* on Fridays, he (ﷺ) would recite *al-Sajdah* [32: 1-30] [in the first *rakʿah* and in the second *rakʿah*] *al-Insān* [76: 1-31].[74]

He (ﷺ) used to make the first *rakʿah* longer than the second.[75]

i. *What to Recite in the Sunnah prayer before Fajr*

He (ﷺ) recitation in the two *rakʿahs* Sunnah of *Fajr* used to be very light[76] to the point that ʿĀ'ishah (*raḍiyAllāhu ʿanhā*) used to say: "I wonder if he recited *al-Fātiḥah*!"[77]

Sometimes, after *al-Fātiḥah*, he (ﷺ) used to recite in the first *rakʿah* the *āyah*: قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا [*al-Baqarah* 2:136] and in the second *rakʿah*, the *āyah*: قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ [*Āl-ʿImrān* 3:64].[78] Occasionally, he (ﷺ) would recite instead of the above verse: فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ to the end of the verse, [*Āl-ʿImrān* 3: 52].[79]

Sometimes, he (ﷺ) used to recite: قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ [*al-Kāfirūn* 109:

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[71] The mentioning of Mūsā is in the verse: *"Then We sent Moses and his brother Aaron with Our signs and a clear authority"* [*al-Mu'minūn* 23:45] and the mentioning of ʿĪsā in the verse: *"And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water."* [*al-Mu'minūn* 23:50]

[72] Bukhāri and Muslim. It is also found in *al-Irwā'* #397.

[73] Aḥmad and Abū Yaʿlā in their *Musnads* and al-Maqdisī in *al-Mukhtāra.*

[74] Bukhāri and Muslim

[75] *Ibid.*

[76] Aḥmad with a ṣaḥīḥ isnād

[77] Bukhārī and Muslim

[78] Muslim, Ibn Khuzaymah and Ḥākim

[79] Muslim and Abū Dāwūd.

1-6] in the first *rakʿah,* and قُلْ هُوَ ٱللَّهُ أَحَدٌ [*al-Ikhlāṣ* 112: 1-4] in the second *rakʿah;*[80] also he (ﷺ) made a remark about them: "What an excellent pair of *Sūrahs* they are!"[81]

Once, he (ﷺ) heard a man reciting former *Sūrah* in the first *rakʿah*, so he said "This is a servant [of Allāh] who believes in his Lord" Then he heard him reciting latter *Sūrah* in the second *rakʿah*, so he said: "This is a servant [of Allāh] who knows his Lord."[82]

2. *Ẓuhr* Prayer

He (ﷺ) used to recite *al-Fātiḥah* and follow it with another *Sūrah* in each of the first two *rakʿah.* However, he used to prolong the first *rakʿah* more than the second one.[83]

In some cases, he (ﷺ) used to prolong the prayer to the extent that "the *Ẓuhr* prayer is established, a person may walk all the way to the *al-Baqīʿ*, to fulfill his need, [then return back to his place], make his ablution, and then head back while the Messenger of Allāh (ﷺ) was still in his first *rakʿah*, it was that long."[84] Also, they used to think that the reason for which he prolonged the prayer that much is to allow people to catch the first *rakʿah.*[85]

He (ﷺ) used to recite thirty *āyat* in each of the first two *rakʿah*; equivalent to the length of time of the recitation of *Sūrah al-Sajdah* [33: 1-30] as well as *al-Fātiḥah.* [86] Sometimes, he (ﷺ) used to recite:

[80] *Ibid.*
[81] Ibn Mājah and Ibn Khuzaymah
[82] Ṭaḥāwī, Ibn Ḥibbān in his *Ṣaḥīḥ* , Ibn Bushrān; Ibn Hajr declared it ḥasan in *al-Aḥadīth al-ʿĀliyāt,* (no. 16).
[83] Bukhārī and Muslim.
[84] Muslim and al-Bukhārī in *Juz' al-Qirā'ah.*
[85] Abū Dāwūd with a ṣaḥīḥ isnād, and Ibn Khuzaymah (1/65/1)
[86] Aḥmad and Muslim

وَٱلسَّمَآءِ وَٱلطَّارِقِ [*al-Ṭāriq* 86: 1-17]. وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ [*al-Burūj* 85: 1-22] and وَٱلَّيْلِ إِذَا يَغْشَىٰ [*al-Layl* 92: 1-21] and similar *Sūrahs*.[87] Occasionally, he (ﷺ) also used to recite: إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ [*al-Inshiqāq* 84: 1-25] and similar ones.[88] They could notice that he was reciting in *Ẓuhr* and *ʿAṣr* from the movement of his beard.[89]

i. Reciting some verses after al-Fātiḥah in the Last Two rakʿah

He (ﷺ) used to make the length of time of the last two *rakʿah* shorter than the first two by fifteen *āyat*,[90] and sometimes, he (ﷺ) would just suffice with reciting *al-Fātiḥah* in the last two *rakʿah*.[91]

ii. The Obligation of Reciting al-Fātiḥah in each rakʿah

He (ﷺ) ordered *'the man who prayed badly'* to recite *al-Fātiḥah* in each *rakʿah* - he ordered him to recite it in the first *rakʿah*[92] then: "Repeat it in your entire prayer."[93] In another narration: "Repeat that in every *rakʿah*."[94] Sometimes, he (ﷺ) would let them hear an *āyah* or so.[95]

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[87] Abū Dāwūd, Tirmidhī and Ibn Khuzaymah (1/37/2) who both declared it ṣaḥīḥ.

[88] Ibn Khuzaymah in his *Ṣaḥīḥ* (1/67/2)

[89] Bukhārī and Abū Dāwūd

[90] Aḥmad and Muslim.

Albānī said: This ḥadīth proves that reciting more than just *al-Fātiḥah* in the last two *rakʿah* is Sunnah. This view was adopted by a group of Companions, among them Abū Bakr al-Ṣiddīq (*raḍiyAllāhu ʿanhu*), and it is also the view of the Imām al-Shāfiʿī whether in *Ẓuhr* or others. It is also the view of some of our later scholars such as Abū'l-Ḥanasanāt al-Lucknawī notes on *al-Muwaṭṭa Muḥammad* (p.102) said: "Some of our companions adopted an odd view as they made it obligatory to perform prostration of forgetfulness (*Sajdah al-Sahw*) if a person recited a *Sūrah* [after *al-Fātiḥah*] in the last *rakʿah*. However, the commentators on *al-Maniyyah*; Ibrāhīm al Ḥalabī, Ibn Amīr al Ḥājj and others refuted this odd view perfectly. Undoubtedly, those who adopted such odd views were not aware of this ḥadīth, otherwise they would have not accepted such a view."

[91] Bukhārī and Muslim

[92] Abū Dāwūd and Aḥmad with strong chain of narrators

[93] Bukhārī and Muslim.

[94] Aḥmad with a good isnād

[95] Bukhārī and Muslim

They would hear the humming of his recitation of: سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى [*al-A'lā* 87: 1-19] and هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ [*al-Ghāshiyah* 88: 1-26].[96] And sometimes, he (ﷺ) used to recite: وَٱلسَّمَآءِ وَٱلطَّارِقِ [*al-Ṭāriq* 86: 1-17], وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ [*al-Burūj* 85: 1-22] and similar *Sūrahs*.[97] At other times, he (ﷺ) used to recite: وَٱلَّيْلِ إِذَا يَغْشَىٰ [*al-Layl* 92: 1-21] and similar *Sūrahs*.[98]

3. *'Aṣr* Prayer

He (ﷺ) used to recite *al-Fātiḥah* and a *Sūrah* in each of the first two *rak'ahs*. However, making the first *rak'ah* longer than the second,[99] and they [the Companions] used to think that the reason for prolonging it is so he allows people catch the *rak'ah*.[100]

He (ﷺ) used to recite in each of them [i.e. the first two *rak'ahs*] fifteen *āyāt*, about half of what he recited in the first two *rak'ahs* of *Ẓuhr* and he (ﷺ) used to make the length of time of the last two *rak'ahs* half of the length of time of the first two *rak'ahs*.[101]

He (ﷺ) used to recite *al-Fātiḥah* in the last two [*rak'ahs*].[102] Sometimes, he (ﷺ) would let them hear an *āyah* or so.[103] He (ﷺ) used to recite the same *Sūrah* mentioned in *Ẓuhr*.

4. *Maghrib* Prayer

He (ﷺ) used to recite in *Maghrib* from the short *al-Mufaṣṣal Sūrahs*,[104]

[96] Ibn Khuzaymah in his *Ṣaḥīḥ* (1/67/2) and al-Ḍiyā' al-Maqdisī in *al-Mukhtārah* with a ṣaḥīḥ isnād.
[97] Bukhāri in *Juz' al-Qirā'ah* and Tirmidhī who declared it ṣaḥīḥ.
[98] Muslim and al-Ṭayālsī.
[99] Bukhārī and Muslim.
[100] Abū Dāwūd with a ṣaḥīḥ isnād, and Ibn Khuzaymah (1/65/1)
[101] Aḥmad and Muslim
[102] Bukhārī and Muslim
[103] *Ibid.*
[104] *Ibid.*

so that when they had finished the praying with him, they could go away and still be able to see where their shot arrows settled.[105]

Once, while on a journey, he (ﷺ) recited: وَٱلتِّينِ وَٱلزَّيْتُونِ [*al-Tīn* 95: 1-8] in the second *rak'ah*.[106] Sometimes, he (ﷺ) used to recite from the long or medium *al-Mufaṣṣal Sūrahs*, hence would recite: إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ [*Muḥammad* 47: 1-38][107] or *al-Ṭūr* (52: 1-49)[108] or *al-Mursalāt* (77: 1-50), which he recited in the last prayer he prayed [before his demise].[109]

Sometimes, he (ﷺ) used to recite the longer of the two long *Sūrah, al-A'rāf* (7: 1-206) in the [first] two *rak'ah*.[110] Or he (ﷺ) would recite *al-Anfāl* (8: 1-25) in the [first] two *rak'ah*.[111]

i. *Recitation in the Sunnah Prayer after Maghrib*

He (ﷺ) used to recite: قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ [*al-Kāfirūn* 109: 1-6] and قُلْ هُوَ ٱللَّهُ أَحَدٌ [*al-Ikhlāṣ* 112: 1-4].[112]

5. *'Ishā'* Prayer

He (ﷺ) used to recite in the first two *rak'ah* from the mediums *al-Mufaṣṣal Sūrahs,*[113] hence, he (ﷺ) used to recite: وَٱلشَّمْسِ وَضُحَىٰهَا [*al-Shams* 91: 1-15] and other similar *Sūrah* of the same length.[114]

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[105] Nasā'ī and Aḥmad with a ṣaḥīḥ isnād
[106] Ṭayālsī and Aḥmad with a ṣaḥīḥ isnād
[107] Ibn Khuzaymah (1/166/2), Ṭabarānī and al-Maqdisī with a ṣaḥīḥ isnād
[108] Bukhārī and Muslim
[109] *Ibid.*
[110] Bukhāri, Abū Dāwūd and Ibn Khuzaymah (1/68/1), Aḥmad, al-Sirāj and al-Mukhliṣ.
[111] Ṭabarānī in his *al-Mu'jam al-Kabīr* with a ṣaḥīḥ isnād
[112] Aḥmad, al-Maqdisī, Nasā'ī, Ibn Naṣr and Ṭabarānī.
[113] Nasā'ī and Aḥmad with a ṣaḥīḥ isnād.
[114] Aḥmad and Tirmdhī who graded it ḥasan.

Or he (ﷺ) would recite: إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ [*al-Inshiqāq* 84: 1-25], and he used to prostrate when reciting it.[115] Also, once he (ﷺ) recited: وَٱلتِّينِ وَٱلزَّيۡتُونِ [*al-Tīn* 95: 1-8] in the first *rakʿah* while on a journey.[116]

He (ﷺ) forbade prolonging the recitation in *ʿIshā'*. It was reported that Muʿādh ibn Jabal (*raḍiyAllāhu ʿanhu*) led his people in *ʿIshā'* prayer, and he made it too long; so one of the Anṣār isolated himself from [the congregation] and prayed [alone]. When Muʿādh was informed of what he did, he said "He must be a hypocrite!" When the man came to know of what Muʿādh said about him, he raised the case to the Prophet (ﷺ) and the Prophet (ﷺ) said to Muʿādh: "O Muʿādh, do you wish to stir up trouble? When you lead people in prayer, recite: وَٱلشَّمۡسِ وَضُحَىٰهَا [*al-Shams* 91: 1-15], سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى [*al-Aʿlā* 87: 1-19], ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ [*al-ʿAlaq* 96: 1-19] or وَٱلَّيۡلِ إِذَا يَغۡشَىٰ [*al-Layl* 92: 1-21] for the old, weak and needy pray behind you"[117]

6. Night Prayers (*al-Tahajjud*)

He (ﷺ) used to sometimes recite loudly and some other times quietly, [118] and, sometimes he (ﷺ) used to shorten his recitation and sometimes he would lengthen it, occasionally making it so exceedingly long that ʿAbdullāh ibn Masʿūd (*raḍiyAllāhu ʿanhu*) once said: "One night, I prayed with the Prophet (ﷺ), and he remained standing for so long to the point that I was struck by an improper idea!" he was asked: "What was this idea?" He replied: "I was about to pray sitting down and leave him (ﷺ) to pray standing."[119]

Also Hudhayfah ibn al-Yamān (*raḍiyAllāhu ʿanhuma*) narrated: "One

[115] Bukhāri, Muslim and Nasā'ī
[116] *Ibid.*
[117] Bukhāri, Muslim and Nasā'ī. It is also found in *al-Irwā'* #295.
[118] Nasā'ī with a ṣaḥīḥ isnād
[119] Bukhārī and Muslim

night, I prayed with the Prophet (ﷺ) and he commenced the prayer with *al-Baqarah* [2:1-286]. I thought to myself; he will make *rukū'* after one hundred *āyah*. But he carried on after that, so I thought, he will finish it in two *rak'ahs*. But he carried on, so I thought, he will make *rukū'* when he has finished it. Then he started *al-Nisā'* [4: 1-176] and recited it all, then he started *Āl-'Imrān* [3: 1-200][120] and recited it all. He was reciting slowly; when he came to an *āyah* in which there was glorification of Allāh, he glorified Allāh; at an *āyah* which had something to be asked for, he asked for it; at mention of seeking refuge, he sought refuge (with Allāh). Then he made *rukū'*... "[121] to the end of the ḥadīth. Also "One night, when he (ﷺ) was ill, yet he recited the seven long *Sūrahs* [in his night prayer].[122] Also, sometimes, he (ﷺ) used to recite in each *rak'ah* one of the said seven long *Sūrahs*.[123]

There are no reports that he (ﷺ) ever completed the recitation of the entire Qur'ān in one night![124] In fact, he disliked it for 'Abdullāh ibn 'Amr (*raḍiyAllāhu 'anhā*) when he (ﷺ) said to him: "Complete the recitation of the entire Qur'ān once every month. He replied: "[But] I find in myself a strength [allowing me to complete it in less time]. The Prophet (ﷺ) responded: "Complete it in twenty days. He replied: [But] I find in myself a strength [allowing me to recite in less time]. He (ﷺ) responded: "[in such case] Complete it in seven days, but not less than that."[125] However, afterward, he (ﷺ) allowed him to complete it in five days.[126] Then, he (ﷺ) allowed him to complete

[120] This narration is such, with *al-Nisā'* [4] before *Āl-'Imrān* [3], and this ḥadīth stands as evidence on the permissibility of not abiding by the order of the *Sūrahs* found in the 'Uthmānī copy of the Qur'ān in recitation. An example of this already been stated.

[121] Muslim and Nasā'ī.

[122] Abū Ya'lā, Ḥākim who declared it ṣaḥīḥ and Dhahabī and al-Nawawī agreed with him. The seven long *Sūrahs*: *al-Baqarah* [2:1-286], *Āl-'Imrān* [3: 1-200], *al-Nisā'* [4: 1-176], *al-Mā'idah* [5: 1-120], *al-An'ām* [6: 1-165], *al-A'rāf* [7: 1-206] and *al-Tawbah* [9: 1-129].

[123] Abū Dāwūd and Nasā'ī with a ṣaḥīḥ isnād.

[124] Muslim and Abū Dāwūd.

[125] Bukhārī and Muslim.

[126] Nasā'ī and Tirmidhī, who declared it ṣaḥīḥ.

it in three days.[127] Then [lastly] forbade him to complete it in less than three days.[128] And he (ﷺ) gave a reason for that by saying to him: "Whoever completes the recitation of the entire Qur'ān in less than three days will not [be able to] understand that which he recited."[129] In another report, he (ﷺ) said: "He does not understand, the one who recites the Qur'ān in less than three days."[130] He (ﷺ) said: "Truly, every worshipper is full of whim and vigor [to worship Allāh][131], but such robust drive will fade and lapse;[132] hence this state shall lead him either to [adhere to] the Sunnah or [deviate to] innovation. So he whose lapse is towards a Sunnah has found guidance, and he whose lapse is towards other than that has been destroyed!"[133]

For this reason, he (ﷺ) did not recite the entire Qur'ān in less than three days.[134]

He (ﷺ) used to say: "Whoever recites two hundred *āyah* in prayer shall be recorded amongst the sincerely devotees."[135] Also he (ﷺ) used to recite every night *al-Isrā'* [17: 1-111] and *al-Zumar* [39: 1-75].[136] He (ﷺ) also said: "Whoever recites one hundred *āyah* in his

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[127] Bukhārī and Aḥmad.

[128] Dārimī, Sa'īd ibn Manṣūr in his *Sunan* with a ṣaḥīḥ isnād.

[129] Aḥmad with a ṣaḥīḥ isnād

[130] Dārimī and Tirmidhī, who declared it ṣaḥīḥ.

[131] *Shirrah*: enthusiasm, vigor energy and zeal. Imām al-Ṭaḥāwī said: "It is being too enthusiastic about the matters that Muslims anticipate from themselves when performing the good deeds through which they want to draw themselves near to their Lord. However, the Prophet (ﷺ) liked them [i.e. Muslims] to be vigorous in a normal manner as they must go through a phase of languishment. Further, he ordered to hold fast to the good deeds that they can continue to perform until they meet their Lord, Exalted be He. It is narrated which explains the meaning that he (ﷺ) said: "The most loved [good] deeds to Allāh are those performed continuously even if they were small deeds." I say: "The ḥadīth which he prefixes with the words *'it is narrated'*, is in fact authentic and agreed upon by Bukhārī and Muslim from the narration of 'Ā'ishah (*raḍiyAllāhu 'anhā*)."

[132] *Fatrah*: lapse, a phase of lack of enthusiasm.

[133] Aḥmad and Ibn Ḥibbān in his *Ṣaḥīḥ*.

[134] Ibn Sa'd (1/376) and Abū'l Shaykh in *Akhlaq al-Nābī* (p. 281).

[135] Darami and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.

[136] Aḥmad and Ibn Naṣr with a ṣaḥīḥ isnād.

night prayer, will not be recorded among the heedless."[137] Sometimes, he (ﷺ) used to recite what is equivalent[138] to reciting fifty *āyah* or more in each *rak'ah*,[139] or he (ﷺ) used to recite equivalent to the *al-Muzzammil* [7: 1-20].[140]

He (ﷺ) would not pray throughout the whole night[141] except in very rare occasions as stated in the following narration: 'Abdullāh ibn Khabbāb ibn al-Arat - who was present at *Badr* with the Messenger of Allāh (ﷺ) - stayed up the whole night with the Messenger of Allāh (ﷺ) (in another version: a night when he prayed throughout it) until it was *Fajr*. So when he finished his prayer, Khabbāb said to him:"O Messenger of Allāh! May my father and mother be sacrificed for you! You have just prayed all night a prayer that I have never seen you praying as long as this one!" The Prophet (ﷺ) replied: "Indeed! This is a prayer that I performed manifesting [my] hope [in Allāh] and [my] fear [of Him]. I asked my Lord for three

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[137] Dārimī and Ḥākim, who declared it ṣaḥīḥ and Dhahabī agreed with him.

[138] Translator Note: The ḥadīth states the time and not defining the number of the *āyāt*. However, this indication is used to decide the number of the *āyāt* recited given the way the Prophet (ﷺ) is known to recite i.e. moderate and slow.

[139] Bukhārī and Abū Dāwūd.

[140] Aḥmad and Abū Dāwūd with a ṣaḥīḥ isnād

[141] Muslim and Abū Dāwūd.

Based on this ḥadīth as well as some other reports, it is disliked to pray throughout the entire night constantly or often because it does not conform to the guidance of the Prophet (ﷺ). If praying all night was more virtuous, the Prophet (ﷺ) would not have overlooked it. And, indeed, the best of guidance is that of Muḥammad. So, let no one be deluded by what was reported by Abū Ḥanīfah (may Allāh have Mercy on his soul) where for forty years he prayed *Fajr* without breaking the ablution he performed for *'Ishā'* because such reports are baseless. In fact, the renowned scholar, al-Fayrūzābādī, mentioned in *al-Radd 'alā al-Mu'tariḍ* (1/44): "This report is one of the other obvious lies that are improper to attribute to the Imām [i.e. Abū Ḥanīfah] because such an act has no virtue in mentioning it and an Imām of such a rank would do what is deemed better in religion because, with no doubt, renewing ablution for each prayer is better and more perfect. This is argued while [hypothetically] assuming the report that states he was awake all night for forty consecutive years was true, which is impossible! This type of report is made up by the imaginations and myths of some ignorant strict blind followers, and you will find it attributed to Abū Ḥanīfah and others while in fact all they are nothing but fabrications."

things, two of which He only granted; I asked my Lord not to destroy us with what He destroyed the nations in the past (in another report: not to destroy my nation by famine), and He granted me that! I asked my Lord not to allow disbelievers to overcome and dominate us, and He granted that! And, I asked my Lord not to divide us into groups but He did not grant that!"[142]

One night, he prayed all his night prayer reciting one *āyah*:

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

> "If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise."
>
> [*al-Mā'idah* 5: 118]

He kept repeating it while he was standing and while he was in the position of bowing, prostrating and supplicating. When it was morning, Abū Dharr (*raḍiyAllāhu ʿanhu*) asked: "O Messenger of Allāh! You kept reciting this *āyah* until it was dawn and you even recited it when you were bowing and prostrating, whereas Allāh has taught you the entire Qur'ān! Let alone, if one of us ever did that, we would have criticised him!" The Prophet (ﷺ) said: "I asked my Lord, Exalted be He, to endow me to intercede for my nation and He granted me that! And, it [i.e. my intercession] will be granted, by the permission of Allāh, to whoever does not associate any partners with Allāh."[143]

One man asked the Prophet (ﷺ)"O Messenger of Allāh! I have a neighbour who prays at night but does not recite in his prayer anything except: قُلْ هُوَ ٱللَّهُ أَحَدٌ [*al-Ikhlāṣ* 112: 1-4], [which he kept repeating, not adding anything else] as if he considers it little." So the

[142] Nasā'ī, Aḥmad and Ṭabarānī (1/87/2) and it was declared ṣaḥīḥ by Tirmidhī.
[143] Nasā'ī and Ibn Khuzaymah (1/70/1), Aḥmad, Ibn Naṣr, Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.

Prophet (ﷺ) said: "By the One with whose Hand is my soul, it is equivalent to one third of Qur'ān."[144]

7. *Witr* Prayer

He (ﷺ) used to recite: سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى [*al-A'lā* 87: 1-19] in the first *rak'ah*, قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ [*al-Kāfirūn* 109: 1-6] in the second *rak'ah*, and قُلْ هُوَ ٱللَّهُ أَحَدٌ [*al-Ikhlāṣ* 112: 1-4] in the third *rak'ah*.[145] Sometimes, he (ﷺ) would add on to the last one: قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ [*al-Falaq* 113: 1-5] and قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ [*al-Nās* 114: 1-6].[146]

Once, he (ﷺ) recited one hundred *āyāt* from *al-Nisā'* [4: 1-176] in the *rak'ah* of *Witr*.[147]

He (ﷺ) used to pray two *rak'ah* after praying the *Witr*[148] in which he used to recite: إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا [*al-Zalzalah* 99: 1-8] and قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ [*al-Kāfirūn* 109: 1-6].[149]

8. *al-Jumm'ah* Prayer

He (ﷺ) used to sometimes recite *al-Jumm'ah* [62: 1-11] in the first *rak'ah* and *al-Munāfiqūn* [63: 1-11] in the second *rak'ah*.[150] At other

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144 Aḥmad and Bukhārī.

145 Nasā'ī and Ḥākim who declared it ṣaḥīḥ.

146 Tirmidhī and Abū'l-'Abbās al-Aṣamm in his *Ḥadīthah* (2/117), Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.

147 Nasā'ī and Aḥmad with a ḥasan ṣaḥīḥ isnād

148 The two *rak'ah* prayed after *Witr* are proven authentic as established in the ḥadīth in *Ṣaḥīḥ* Muslim and others. However, this report does not conform to the ḥadīth of the Prophet (ﷺ): "Make the last of your prayer at night *Witr*", which therefore scholars concluded different views after they reconciled the two reports. Nevertheless, I have not managed to decide which view is the strongest but the safest thing is to leave the two *rak'ahs* in compliance with the command of the Prophet (ﷺ), and Allāh knows best.

149 Aḥmad, Ibn Naṣr and Ṭaḥāwī (1/302), Ibn Khuzaymah, Ibn Ḥibbān with a ṣaḥīḥ isnād.

150 Muslim and Abū Dāwūd. It is also found in *al-Irwā'* #345.

times, he (ﷺ) used to recite *al-Ghāshiyah* [88: 1-26] in the second *rakʿah*.[151] Or sometimes, he (ﷺ) used to recite: سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى [*al-Aʿlā* 87: 1-19] in the first *rakʿah* and هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ [*al-Ghāshiyah* 88: 1-26] in the second *rakʿah*.[152]

9. Two *ʿĪd* Prayers

The Prophet (ﷺ) used to recite: سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى [*al-Aʿlā* 87: 1-19] in the first *rakʿah* and هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ [*al-Ghāshiyah* 88: 1-26] in the second *rakʿah*,[153] or sometimes, he (ﷺ) used to recite [*al-Qāf* 50: 1-45] and [*al-Qamar* 54: 1-55].[154]

10. *al-Janāzah* Prayer

The Sunnah is to recite *al-Fātiḥah*[155] [and another *Sūrah*] in it.[156] Also, he (ﷺ) would be silent for a while, after the first *takbīr*.[157]

5.12 Reciting Qur'ān Slowly and Beautifying One's Voice when Reciting

He (ﷺ), as Allāh had instructed him, recited Qur'ān slowly; neither too slow nor too fast, but rather reciting in a manner that each letter could be distinguished,[158] so he (ﷺ) used to recite the *Sūrah* in

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[151] *Ibid.*

[152] Muslim and Abū Dāwūd

[153] *Ibid.*

[154] *Ibid.*

[155] This [i.e. reciting *al-Fātiḥah* after the first *takbīr*] is the view of Imām al-Shāfiʿī, Aḥmad and Isḥāq, which is also the view adopted by some latter Ḥanafīs also took this view. As for reciting *al-Fātiḥah*, it is one of the views in the Shāfiʿī *Madhhab* and it is indeed the most correct opinion.

[156] Bukhārī, Abū Dāwūd, Nasā'ī, and Ibn al-Jārūd. This is not a *shādhdhah* (odd) addition as argued by al-Tuwayjirī.

[157] Nasā'ī and Ṭaḥāwī with a ṣaḥīḥ isnād.

[158] Ibn al-Mubārak in *al-Zuhd* (1/62 from *al-Kawākib* 575), Abū Dāwūd and Aḥmad with a ṣaḥīḥ isnād.

a clear, slow and distinct fashion that made the time needed to recite it longer than would seem possible.[159]

He also used (ﷺ) said: "It shall be said to the companion of the Qur'ān [on the Day of Judgement], upon entering Paradise, recites and ascend; and recite slowly as you used to do in the worldly life, for your place will be at the last *āyah* you recite."[160]

He (ﷺ) used to prolong the long vowels; hence he used to prolong the end of *bismillāh* then prolong the end of the two words *al-Raḥmān*[161] and *al-Raḥīm*, and *Naḍīd*[162] and their like.

He (ﷺ) used to pause at the end of each *āyah*, as stated previously.[163]

Sometimes, he (ﷺ) used to recite in a vibrating tone,[164] as he did on the day of conquest of Makkah when, while he was mounting his camel reciting *al-Fatḥ* softly,[165] 'Abdullāh ibn Mughffal (*raḍiy-Allāhu 'anhu*) said that the Prophet (ﷺ) used to quaver his voice [by repeating the letter *ā*] like this: (*ā*, *ā*, *ā*).[166]

He (ﷺ) used to order people to beautify their voices when reciting

[159] Muslim and Mālik.

[160] Abū Dāwūd and Tirmidhī, who declared it ṣaḥīḥ.

[161] Bukhārī and Abū Dāwūd

[162] Bukhārī in *Af'āl al-'Ibād* with a ṣaḥīḥ isnād.

[163] Refer to the section *'Recitation of one verse at a time.'*

[164] *Al-Tarjī'*; Ibn Ḥajr said: "Vibrating the voice is giving off unsteady sounds [alternating in amplitude or frequency] and it comes from repeating [letters]. Vibrating the voice means repeating it in the throat." Al-Manāwī said: "This often happens as a result of joy and happiness, and the Prophet (ﷺ) enjoyed such a state of comfort immensely on the day of the conquest of Makkah."

[165] Bukhārī and Muslim

[166] Ibn Ḥajr said in his *sharḥ* on (*ā*, *ā*, *ā*), saying: "this is a *hamzah* with a *fatḥah*, followed by a silent *alif*, followed by another *hamzah*."

Shaykh 'Alī al Qārī quoted this explanation from others and then commented: "It is most likely to be three prolonged letters of *Alif*."

the Qur'ān, saying: "Adorn the Qur'ān with your voices; for a fine voice increases the beauty of Qur'ān"[167] and "Indeed, the one who has one of the finest voices among the people for reciting the Qur'ān is the one whom you think fears Allāh when you hear him recite."[168]

He (ﷺ) used to order people to recite Qur'ān with a pleasant tone; hence saying: "Study the Book of Allāh, maintain learning it, acquire (memorise) it and recite it with a good voice, for by the One in Whose Hand is my soul, it runs away [from the heart] quicker than camels [attempting to escape] from their reins."[169]

He (ﷺ) also said: "He is not from us who does not recite the Qur'ān in beautiful voice"[170] and "Allāh does not listen to anything as he

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[167] Bukhārī as *Ta'līq*, Abū Dāwūd, Dārimī, Ḥākim and Tamām al-Rāzī with two ṣaḥīḥ isnāds

[168] A ṣaḥīḥ ḥadīth transmitted by Ibn al-Mubārak in *al-Zuhd* (1/162 from *al-Kawākib* 575), Dārimī, Ibn Naṣr, Ṭabarānī, Abū Nu'aym in *Akhbār Asbahān*, and al-Ḍiyā' in *al-Mukhtārah.*

[169] Dārimī and Aḥmad with a ṣaḥīḥ isnād.

[170] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.

Ibn al-Athīr stated that the aforementioned ḥadīth, which is found in Abū Dāwūd, to be from the narration of Abū Hurayrah (*raḍiyAllāhu 'anhu*). However, my brother 'Abdul Qādir Arnā'ūṭ and those who helped him commented (2/457): "It is odd for al-Albānī to indicate that the ḥadīth is recorded in Abū Dāwūd as he stated in his book *Ṣifah Ṣalātin-Nabī* (p.106). He meant to say that it is not the method of people of knowledge to mention the reference of a ḥadīth found in any of the two Ṣaḥīḥ to other ḥadīth books. That said, in response I say: "What he said is true and correct despite what they may have intended to mean with what they said. However, they should know that I am aware that the ḥadeeth from the narration of Abū Hurayrah is recorded in Bukhārī since I authored this blessed book, by the permission of Allāh. But, I did not mention it intentionally, not due to lack of knowledge or forgetfulness as they may perceive. Because, if it was as a person may think, I would have noticed that during the period in which the book was published five times, which is enough time for he who does not know, to know, and he who forgets, to remember. But, all praise is due to Allāh, none of that was what happened because I knew that one of the narrators of this ḥadīth- Abū 'Āsim al-Ḍaḥḥāk ibn Makhlad al-Nabīl - who is a trustworthy narrator, erred when he narrated it from Abū Hurayrah because he narrated it from Ibn Jarīj from Ibn Shihāb from Abū Salāmah from the Prophet (ﷺ). This is evident when knowing that a group of trustworthy narrators narrated it from Ibn Jarīj through the said chain from Abū Hurayrah but using a different text, namely 'Allāh did not permit anything....' which is the ḥadīth mentioned right after this one. Further, a group of trustworthy narrators transmitted the said text from al-Zuhrī just like Ibn Jarīj, and other trustworthy narra-

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listens (in some versions: as he is listening) to a Prophet [with a nice voice, and in one version: with a nice melody] who recites the Qur'ān in a pleasant tone [in a loud manner]."[171]

He (ﷺ) said to Abū Mūsā al-Ash'arī (*raḍiyAllāhu 'anhu*): "If you could only see me [how much enjoyment I had] while I was listening to your recitation yesterday! Indeed, you have been endowed with a

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tors, namely Muḥammad ibn 'Amr, Muḥammad Ibn Ibrāhīm al-Tamīmī, and 'Amr ibn Dinār transmitted the same that al-Zuhrī narrated from Abū Salāmah from Abū Hurayrah. The agreement of all those trustworthy narrators on reporting from Abū Hurayrah through one chain the other text [i.e. Allāh did not permit....] is evidence that the report of Abū 'Āsim that narrated the discussed text is singular; hence indicating his mistake. Scholars of ḥadīth describe aḥadīth suffering this type of defect as an odd ḥadīth. Abū Bakr al-Naysābūrī affirmed that Abū 'Āsim erred when he narrated that text and explained it saying: 'This is due to the many narrators who narrated the second text from Ibn Jarīj'.' I add: "It is also due to the many narrators who narrated the second text from al-Zuhrī as well as those who narrated it from the one from whom al-Zuhrī narrated too, as I have just mentioned previously. This is why al-Khātib al-Baghdādī agreed with Abū Bakr al-Naysābūrī on this point. Ibn al-Athīr also indicated in *al-Jāmi'* and Ibn Ḥajr in *Fatḥ ul Bārī* (13/429) that this narration is a mistake from the end of the narrator, which is an interesting point that some may not notice but if one does, he may not have enough knowledge to encourage him to state one of the narrators included in the Ṣaḥīḥ was wrong. This is a summary of my investigation and examination that I wrote 20 years ago, which I felt important to mention in this edition in order for every fair just person to know that my statement was not wrong but rather it is the statement of those who criticised me and that scholars of ḥadīth deem their statement wrong! Which is they wanted me to be part of such mistake and affirm it. I ask Allāh to forgive everyone who made me make this comment long contrary to what I intended in this book and I hope not to be forced to write such long comments again. And with Allāh is all support and aid. Then, I noticed that Shu'ayb al-Arnā'ūṭ who cooperated with the brother 'Abdul Qādir in drafting the said criticism, which I have refuted in this book and it cannot be found anywhere else, overlooked my notes in this regard when he commented on the book *Sharḥ al-Sunnah* (4/485) of al-Baghawī as he agreed with al-Baghawī on the authentiocity of the defected ḥadīth from Abū Hurayrah (*raḍiyAllāhu 'anhu*) as evidenced in the statements of the afores mentioned scholars. It appears that he brushed aside my comment so that no one says that he benefited that from al-Albānī! Perhaps, the publisher of the book, the Islamic Office, did not notice his action otherwise he will be burdened with the sin of hiding knowledge because he participated in examining the book as stated in the introduction of the said book, which is printed on the book cover of all the chapters, otherwise, claiming he participated in the *tahqīq* will be just an allegation. And, in such case, I do not know which sin is bigger, to lie about claiming to participate in examining the book or hiding knowledge?"

[171] Bukhāri, Muslim, Ṭaḥāwī and Ibn Mandah in *al-Tawḥīd* (1/81)

flute from the flutes[172] of the family of [Prophet] Dāwūd." In response, Abū Mūsā said: "If I knew you were listening, I would have made my recitation sound more beautiful and emotional for you."[173]

5.13 Correcting the *Imām* in Prayer

He (ﷺ) prescribed for those who pray behind the Imām to correct him [if he makes mistakes in recitation] and to remind him [if he forgets what to recite]. This is based on the report that while he was praying on one occasion, he became hesitant in his recitation, so he said to Ubayy ibn Kaʿb, "did you pray with us?" He said: 'Yes, I did.' The Prophet (ﷺ) said: "What stopped you [from] correcting or reminding me?" [174]

5.14 Seeking Refuge and Spitting lightly during Prayer in order to Ward off *al-waswās* (insinuating whispers from the *Shayṭān*)

ʿUthmān ibn Abū'l-ʿĀṣ came to the Prophet (ﷺ) and said: "O Messenger of Allāh, the *Shayṭān* is distracting me while praying and making me confused in my recitation." The Messenger of Allāh (ﷺ) said: "That is a devil called *Khinzab*. If you feel his presence, then seek refuge with Allāh from him and spit lightly to your left three times." [ʿUthmān] said: "I did that and Allāh made it all go away from me."[175]

[172] Scholars said that the flute mentioned in the ḥadīth is used metaphorically to mean good voice, and that the origin of flute is singing. The term family of Dāwūd here is used to refer to Prophet Dāwūd himself as this usage of words is used. This parable was given because Prophet Dāwūd had a very beautiful voice. This was mentioned by Nawawī in his commentary on *Sharḥ Muslim*.

[173] ʿAbdul-Razzāq in *al-'Amālī* (12/44/1), Bukhārī, Muslim, Ibn Naṣr and Ḥākim.

[174] Abū Dāwūd, Ibn Ḥibbān, Ṭabarānī, Ibn ʿAsākir (2/296/2) and al-Ḍiyā' in *al-Mukhtār* with a ṣaḥīḥ isnād.

[175] Muslim and Aḥmad.

al-Tafl: spitting is to blow out air with a minimum amount of saliva as it is more than just dry spitting. Nawawī said: This ḥadīth shows that it is preferable to seek refuge with Allāh from *Shayṭān* and spit to the left three times whenever *Shayṭān* distracts a person.

SECTION SIX

The Bowing (*al-Rukūʿ*)

After completing his recitation, the Prophet (ﷺ) used to pause after finishing the recitation of Qur'ān[1], then raise his hands[2] according to the ways explained in the section of *'Opening takbīr'*, then say *takbīr*[3] and make *rukūʿ*.[4]

He (ﷺ) ordered *'the man who prayed badly'*, saying to him: "The prayer of any of you is incomplete unless he performs excellent ablution

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[1] Abū Dāwūd and Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.

[2] Bukhārī and Muslim.

Albānī said: Raising the hands in this place and after rising up from bowing is *mutawātir* and it is the view of the three Imāms and majority of scholars of ḥadīth and jurists and the view lastly adopted by Imām Mālik, as reported by Ibn 'Asākir(15/78/2), and it is the view adopted by some *Ḥanafī* scholars including 'Iṣamh Ibn Yusūf Abū 'Asamah al-Balkhī (died 210 H); the student of Imām Abū Yūsuf as I explained in the introduction. 'Abdullāh ibn Ahmad reported from his father [i.e. Imām Ahmad] to his *Masā'il*, (p. 60) related: 'It is reported from 'Uqbah ibn 'Āmir that he said about raising the hands in the *Ṣalāh*: *"He earns ten good deeds for each such movement."* This is supported by the *ḥadīth qudsī "...whoever performs a good deed shall be rewarded ten times up to seven hundred times"*, which is recorded by Bukhārī and Muslim, corroborates the said statement.' See *Ṣaḥīḥ al-Targhīb wal-Tarhīb* #16. As for the pause, Ibn al-Qayyim and other scholars estimated its time to be the time needed to take his breath.

[3] *Ibid.*

[4] *Ibid.*

as Allāh commands him to do...then he should say *takbīr*, praise Him and glorify Him, and then recite whatever is made easy for him to recite from that which Allāh has taught him and permitted, then he should say *takbīr* and make *rukū*ʿ; and place his hands on his knees [while bowing] until his joints settle in their places and relaxed..."[5]

6.1 Description of *al-Rukū*ʿ

He (ﷺ) would place his palms on his knees,[6] and ordered people to do likewise,[7] and he ordered *'the man who prayed badly'* to do so too as was mentioned previously.

He (ﷺ) used to secure his knees with his hands as though grasping them,[8] and would space his fingers out [while they are on his knees].[9]

He (ﷺ) ordered *'the man who prayed badly'*, saying: "When you make *rukū*ʿ, place your palms on your knees, then space your fingers out, and remain in such position until every limb settles in its place."[10] He (ﷺ) used to spread and distance his elbows from his sides.[11]

He (ﷺ) used to spread his back and keep it straight [while being in the posture of bowing],[12] such that if water were poured on it, it would remain settled on it.[13] He (ﷺ) also said to *'the man who prayed badly'*: "When you make *rukū*ʿ, place your palms on your knees, spread

[5] Abū Dāwūd, Nasāʾī and Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.
[6] Bukhārī and Abū Dāwūd
[7] Bukhārī and Muslim.
[8] Bukhārī and Abū Dāwūd
[9] Ḥākim who declared it ṣaḥīḥ and Dhahabī and al-Ṭayālsī agreed with him. Its is given in *Ṣaḥīḥ Abū Dāwūd* #809.
[10] Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs.*
[11] Tirmidhī and was graded ṣaḥīḥ by Ibn Khuzaymah.
[12] Bayhaqī with authentic chain of narrators and Bukhārī.
[13] Ṭabarānī in his *Muʿjam al-Kabīr* and *Muʿjam al-Saghīr*, ʿAbdullāh ibn Aḥmad in *Zawāʾid al-Musnad* and Ibn Mājah.

your back [straight] and keep a secure grasp on your knees."[14]

He (ﷺ) would neither let his head be lower than the level of his back nor let it be higher [than his back][15] but rather he would be in between.[16]

6.2 The Obligation of Serenity in *al-Rukūʿ*

He (ﷺ) used to have a tranquil bowing posture, which is what he ordered *'the man who prayed badly'* to do so, as was mentioned previously.

He (ﷺ) used to say: "Complete your *rukūʿ* and *sujūd*, for by the One in whose Hand is my soul, I can see you when you *rukūʿ* and *sujūd* behind my back."[17]

He (ﷺ) saw a man a praying but not completing his *rukūʿ* properly and pecking in his *sujūd*; so he said: "If this man dies upon this state, he will die upon a faith other than that of Muḥammad; he pecks his prayer just like how a crow pecks at blood. The example of him who does not complete his bowing and pecks in his sujud is like a hungry person eating one or two dates; it does not do him any good at all."[18]

Abū Hurayrah (*raḍiyAllāhu ʿanhu*) said: "My close friend forbade

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[14] Aḥmad and Abū Dāwūd with a ṣaḥīḥ isnād.

[15] Abū Dāwūd and Bukhārī in his *Juz' al-Qirā'ah* with a ṣaḥīḥ isnād

[16] Muslim and Abū ʿAwānah.

[17] Bukhārī and Muslim.

Albānī said: The Prophet (ﷺ) could see people behind his back as that is one of his miracles. However, this ability was only limited to the prayer as there are no evidences indicating he could do that all the time.

[18] Abū Yaʿlā in his *Musnad* (340 and 349/1), al-Ājurrī in *al-Arbaʿīn*, al-Bayhaqī and Ṭabarānī (1/192/1), al-Ḍiyā' in *al-Muntaqā min al-Aḥādīth al-Ṣiḥāḥ wal-Ḥisān*: (1/276), Ibn ʿAsākir(2/226/2 and 414/1 and 8/14/1 and 76/2) with ḥasan isnād, and Ibn Khuzaymah in his *Ṣaḥīḥ* (1/82/1), and the first part of the ḥadīth has a corroborating *Mursal* report recorded by Ibn Baṭṭah in *al-Ibānah*(5/43/1).

me from pecking in my prayer like a roaster, from looking around like a fox, and from squatting like a monkey."[19]

He (ﷺ) said: "The worst thief is he who steals from his prayer." The Companions asked: "O Messenger of Allāh! How does a person steal from his prayer?" He replied: "He does not complete its *rukūʿ* and *sujūd*."[20]

Once, he (ﷺ) was praying, when he glanced out of the corner of his eye at a man not settling his backbone in *rukūʿ* and *sujūd*. After the man finished his prayer, he (ﷺ) said: "O assembly of Muslims! There is no prayer of the one who does not straightens his back in *rukūʿ* and *sujūd*."[21]

He (ﷺ) said in another ḥadīth: "The prayer of a man is invalid until he straightens his back in *rukūʿ* and *sujūd*."[22]

6.3 The *Adhkār* of *al-Rukūʿ*

He (ﷺ) used to say different types of *adhkār* (pl. *dhikr*) and supplications, one of the following at a time:

[1]

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subḥāna Rabbī'l-ʿAẓīm

How perfect is my Lord, the Supreme!

(three times)[23]

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[19] Al-Ṭayālsī, Aḥmad and Ibn Abī Shaybah and it is a ḥasan ḥadīth as I explained in my comments on *al-Aḥkām* of ʿAbdul Ḥaqq al-Ishbīlī #1348.

[20] Ibn Abī Shaybah (1/89/2), Ṭabarānī and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[21] Ibn Abī Shaybah (1/89/1), Ibn Mājah and Aḥmad with a ṣaḥīḥ isnād. See *Silsilah Aḥādīth al-Ṣaḥīḥah* #2536.

[22] Abū ʿAwānah, Abū Dāwūd, and al-Sahmī #61, and Dāraquṭnī graded it ṣaḥīḥ.

[23] Ahmad, Abū Dāwūd, Ibn Mājah, al-Dāraquṭnī, al-Ṭaḥāwī, al-Bazzar, Ibn Khuzaymah in his *Ṣaḥīḥ* #604, Ṭabarānī in his *Muʿjam al-Kabīr* =

But sometimes he used to say it more than three times.[24]

Once, in the night prayer, he (ﷺ) repeated it excessively until the length of time of his standing in prayer was nearly the length of time of his *rukū'*, not only did he recite [in one *rak'ah*] three long *Sūrahs*, *al-Baqarah*, *al-Nisā'* and *Āl-'Imrān*, but further supplicated and asked for Allāh's forgiveness, as was previously mentioned in the section of *'Recitation in Night Prayer.'*

[2] سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Subḥāna Allāhi wa-biḥamdih

How perfect is my Lord, the Supreme, praised be He (three times)[25]

[3] سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Subbūḥ,[26] Quddūs, Rabbul-Mala'ikati wal-Rūḥ

Perfect (are You), Blessed (are You), Lord of the angels and the Spirit.[27]

[4] سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Subḥānaka Allāhumma wa-biḥamdika, Allāhumma Ighfir lī

How perfect You are O Allāh, and Praises are for You. Oh Allāh, forgive me.

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Albānī said: Ṭabarānī reported in his *Mu'jam al-Kabīr*, that seven Companions used to say it more than three times, which stands as evidence against those who objected to saying it more than three times such as Ibn al-Qayyim and others.

[24] This *ḥadīth* and similar *aḥādīth* indicate that he (ﷺ) used to make his standing, *rukū'* and *sujūd* equal in length, as mentioned after this section.

[25] *Ṣaḥīḥ ḥadīth*, recorded by Abū Dāwūd, al-Dāraquṭnī, Aḥmad, Ṭabarānī and Bayhaqī.

[26] Abū Isḥāq said: *Subbūḥ* means 'the one who is free of any defect', while *Quddūs* means 'the Blessed' or 'the Pure'. Ibn Sayyidah said: Glorified and Blessed are Attributes of Allāh, Mighty and Sublime, because He is glorified and sanctified by others. (*Lisān al-'Arab*)

[27] Muslim and Abū 'Awānah.

He (ﷺ) would say it often in his *rukūʿ* and *sujūd*, acting upon [the command of] the Qur'ān.[28]

[5] اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، [أَنْتَ رَبِّي]، خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعِظَمِي (وفي رواية: وَعِظَامِي) وَعَصَبِي، [وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ]

Allāhumma laka rakʿatu, wa-bika āmantu, wa-laka Aslamtu, [anta Rabbī], khashaʿ laka samʿī wa-baṣarī, wa-mukh-khi wa ʿiẓamī (*in another narration:* wa-ʿiẓāmī), wa ʿaṣabī, [wama - astaqllat bihi qadamī lil-lāhi rabbil-ʿĀlamīn].

O Allāh, to you I have bowed and in You I have believed, and to You I have submitted! [You are my Lord], my hearing, my sight, my mind, my bones [and my tendons stand in humility before You, and all that which my feet carry are for the sake of Allāh, Lord of all worlds].[29]

[6] اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، أَنْتَ رَبِّي، خَشَعَ سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ

Allāhumma laka rakʿatu, wa-bika āmantu, wa-laka Aslamtu, waʿalyka tawakkaltu, anta Rabbī, khashaʿ samʿī wa-baṣarī, wa dammī wa-lahmi wa ʿiẓamī wa ʿaṣabī, lil-lāhi rabbil-ʿĀlamīn.

O Allāh, to you I have bowed and in You I have believed, and to You I have submitted, and upon you I have relied! You are my Lord, my hearing, my sight, my blood, my flesh, my bones and my tendons are for the sake of Allāh, Lord of all worlds.[30]

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[28] Bukhārī and Muslim.

Implementing the Qur'ān refers to the saying of Allāh: *"Then glorify with the Praises of your Lord, and seek His Forgiveness, for He is Oft-Returning."* [*al-Naṣr* (110):3]

[29] Muslim, Abū ʿAwānah, al-Ṭaḥāwī and al-Dāraquṭnī

[30] Nasā'ī with a ṣaḥīḥ isnād.

Albānī said: Scholars differed on whether it is prescribed to say all the above mentioned =

[7] سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Subḥāna dhī'l-jabarūti, wa'l-malakūti, wa'l-kibriyā'i, wa'l-'aẓhamati,

How prefect is He Who has all Power, Kingdom, Magnificence, Greatness and Grandeur.

This he (ﷺ) used to recite in his Night Prayer.[31]

6.4 Lengthening the *al-Rukū'*

He (ﷺ) would make his *rukū'*, his standing after *rukū'* and *sujūd*, and the sitting between the two *sajdahs* nearly the same in length.[32]

6.5 Forbiddance of Reciting Qur'ān in *rukū'*

He (ﷺ) forbade the recitation of Qur'ān in *rukū'* and *sujūd*.[33] He

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adhkār in one bowing or not; Ibn al-Qayyim was hesitant about which view is more stronger as indicated in his book *Zād al-Ma'ād* while al-Nawawī affirmed that it is prescribed to do so as he mentioned in his book *al-Adhkār*, when he said: 'It is the best to say all these *adhkār* [in bowing], if one is able to. In fact, it is the best to do in respect to the *adhkār* of other sections.' However, Abū'l Ṭayyib Ṣiddiq Ḥasan Khan commented on that in *Nuzul al-Abrār*, (p.84): 'A person should say just one of the relevant *adhkār* in [one single] bowing, not say them all in one bowing, as I do not find any evidence which supports saying them all together in one bowing. The Prophet (ﷺ) did not say all of these *adhkār* in one pillar, but rather he used to so say any of these *adhkār* in one pillar, and then select another one to say in another pillar. Truly, following the way of the Prophet (ﷺ) is better than innovating..' The latter view is what I find as the truth, by the permission of Allāh. However, it is evident in that the Prophet (ﷺ) prolonged this pillar and other pillars, as shall be explained afterwards, until its length of time is near the length of time of the pillar of standing. Hence, if a person intended to follow this act of the Sunnah [i.e. prolonging the pillars], he will not be able to do so except by either following the view adopted by Imām Nawawī which states that all these *adhkār* be said in one pillar, which Ibn Naṣr reported on (p.76) of his book *Qiyām al-Layl* from Ibn Jarīj from 'Aṭā, or by repeating the *dhikr*, which is closer to the Sunnah. And, Allāh knows best.

[31] Abū Dāwūd and Nasā'ī with a ṣaḥīḥ isnād.

[32] Bukhārī and Muslim. Its *takhrīj* is given in *al-Irwā' al-Ghalīl* #331.

[33] Muslim and Abū 'Awānah.

(ﷺ) used to say: "I was commanded not to recite Qur'ān in *rukū'* and *sujūd.* Therefore glorify your Lord, the Mighty and the Sublime, in *rukū'* and exert yourself in supplication in *sujūd* for your supplications are liable to be answered."[34]

6.6 Standing Upright after *Rukū'* and What to Say in it

Then, he (ﷺ) used to rise up from *rukū'* while saying:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Sami'-Allāhu liman ḥamidah

Allāh hears the one who praises Him. [35]

He (ﷺ) also ordered *'the man who prayed badly'* to say so, when he said to him: "No person's prayer is complete until... he says *takbīr*..., then makes *rukū'*, and then said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ until he is standing straight."[36] When he (ﷺ) raised his head, he would stand straight until every vertebra returned to its place [i.e. he returned to the posture he had prior to bowing].[37]

Then he (ﷺ) would say while standing upright:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanā wa-laka al-Ḥamdu

Our Lord, and to You be all praise.[38]

He has commanded everyone to do so whether behind an Imām or not, by saying: *"Pray as you have seen me praying."*[39]

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[34] *Ibid.*
[35] Bukhārī and Muslim
[36] Abū Dāwūd and Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him
[37] Bukhārī and Abū Dāwūd see *Ṣaḥīḥ Abū Dāwūd* #722.
[38] Bukhārī and Aḥmad.
[39] *Ibid.*

He (ﷺ) said: "The Imām is made to be followed...when he says: سَمِعَ اللهُ لِمَنْ حَمِدَهُ , then say: اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ , and Allāh will hear You, for indeed, Allāh, Most High, said upon the tongue of his Prophet (ﷺ): سَمِعَ اللهُ لِمَنْ حَمِدَهُ."[40]

He (ﷺ) also explained that further in another ḥadīth, saying: "...for he whose saying coincides with that of the angels will have his past sins forgiven."[41]

He (ﷺ) used to raise his hands when standing upright[42] according to the ways mentioned in the section: *"Opening Takbīr."*

While standing, he (ﷺ) used to say, as mentioned earlier:

[1] رَبَّنَا وَلَكَ الحَمْدُ

Rabbanā wa-laka al-Ḥamdu

Our Lord, and to You be all praise.[43]

Or

[2] رَبَّنَا لَكَ الحَمْدُ

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[40] Muslim, Abū ʿAwānah, Aḥmad and Abū Dāwūd.

Albānī said: This ḥadīth does not indicate that the one praying behind the Imām does not say " سَمِعَ اللهُ لِمَنْ حَمِدَهُ " just like the Imām, nor does it indicate that the Imām does not say " رَبَّنَا لَكَ الحَمْدُ " just like the ones praying behind him. This is because the context of the ḥadīth was not to explain what the Imām and those praying behind him should say, but rather to explain that the praising of the one praying behind the Imām should be said after the statement of the Imām [i.e. Allāh hears who praises Him]. This is supported by the fact that the Prophet (ﷺ) used to say the statement of praise when he was leading the prayer, and also falls under the general order of the Prophet (ﷺ): *"Pray as you have seen me praying"*, which implies that those praying behind the Imām should say what the Imām says. That said, this ought to be contemplated by some of the respected people who differed with us on this subject as that may have convinced them of our view. For further information about this issue, I recommend visiting the letter of al-Ḥāfiẓ al-Suyūṭī about this topic, which he included in his book *al-Ḥāwī li-Fatāwī* (1/529), that he titled: *Dafʿ al-Tashnīʿ fī Ḥukm al-Tasmīʿ*.

[41] Bukhārī and Muslim, and Tirmidhī graded it ṣaḥīḥ.

[42] Bukhārī and Muslim.

[43] *Ibid.*

Rabbanā laka al-Ḥamdu

Our Lord, to You be all praise.[44]

And sometimes, he (ﷺ) used to add at the beginning of the two statements.

[3], [4] اللَّهُمَّ

Allāhuma

O Allāh[45]

He (ﷺ) used to order to do this, saying: "When the Imām says: سَمِعَ اللهُ لِمَنْ حَمِدَهُ , then say, اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ , for he whose saying coincides with that of the angels will have his past sins forgiven."[46]

Sometimes, he (ﷺ) used to add to the above statements,

[5] مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Mil' as-samāwāti wa mil'al-arḍi, wa mil'a mā shi'ta min shay'in ba'd.

(A praise that) Fills the heavens and the earth and whatever You will after that.[47]

Or add:

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44 *Ibid.*

45 Bukhārī and Ahmad

Albānī said: Ibn al-Qayyim erred when he denied the authenticity of this report in his book *Zād al-Maʿād* as he believed that the report that has both *"O Allāh"* and the word *"and"* in this supplication is weak. This is because it is documented in Bukhārī, *Musnad* Ahmad and al-Nasā'ī by way of Abū Hurayrah which is transmitted through two routes, and al-Dāramī documented it in his *Sunan* from Ibn ʿUmar (*raḍiyAllāhu ʿanhumā*), and al- Bayhaqī documented it from the way of Abū Saʿīd al-Khudrī (*raḍiyAllāhu ʿanhu*), and al-Nasā'ī from the way of Abū Mūsā al-Ashʿarī (*raḍiyAllāhu ʿanhu*).

46 Bukhārī and Muslim; al-Tirmdihī declared it ṣaḥīḥ.

47 Muslim and Abū ʿAwānah.

[6] مِلْءَ السَّمَاوَاتِ، وَ[مِلْءَ] الْأَرْضِ، وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ
شَيْءٍ بَعْدُ

Mil' as-samāwāti wa [mil']al-arḍi, wa mā baynah humā, wa mil'a mā shi'ta min shay'in baʿd.

(A praise that) Fills the heavens and the earth and what lies between them, and whatever You will after that.[48]

And, sometimes, he (ﷺ) used to add to the statement,

[7] أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا
مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Ahlath-thanā wal-majdi, lā māniʿa limā aʿṭayta, wa lā muʿtiya limā manaʿta, wa lā yanfaʿu thal jaddi minkal jadd.

(You Allāh) are most worthy of praise and majesty, there is none who may deny us what You give, and none who may give what You deny. The might of the mighty person will not benefit (him) against You.[49]

Or say:

[8] مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمَا بَيْنَهُمَا وَمِلْءَ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ
الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، [اللَّهُمَّ] لَا مَانِعَ لِمَا أَعْطَيْتَ، [وَلَا
مُعْطِيَ لِمَا مَنَعْتَ]، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Mil' as-samāwāti wa mil'al-arḍi, wa mā baynah humā, wa mil'a mā shi'ta min shay'in baʿd. Ahlath-thanā wal-majdi, aḥaqqu mā qāl al-ʿabdu, wa kullunā laka ʿabdun. [Allāhumma] lā māniʿa limā aʿṭayta, wa lā muʿtiya limā manaʿta, wa lā yanfaʿu thal jaddi minkal jadd.

(A praise that) Fills the heavens and the earth and what lies

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[48] *Ibid.*

[49] Muslim and Abū ʿAwānah.

between them, and whatever else You please. (You Allāh) are most worthy of praise and majesty, and what the slave has said - we are all Your slaves. Oh Allāh, there is none who may deny us what You give, and none who may give what You deny. The might of the mighty person will not benefit (him) against You.[50]

Sometimes, he would say the following during night prayer:

[9] لِرَبِّيَ الْحَمْدُ، لِرَبِّيَ الْحَمْدُ

Li-rabbī al-ḥamdu, li-rabbī al-ḥamdu

To my Lord is the praise, to my Lord is the praise

until the length of time of that becomes equal to the length of time of his *rukū*ʿ, which was nearly equivalent in length to his first standing in which he had recited *Sūrah al-Baqarah*.[51]

[10] رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا
فِيهِ مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى

Rabbanā wa lakal-hamdu, ḥamdān kathīrān ṭayyibān mubārakān fī, mubārakān ʿalayhi, kamā yuḥibu rabbannā wa yarḍā.

Our Lord, praise is yours, abundant, good and blessed praise, externally blessed, as our Lord loves and is pleased with.

A man was praying behind the Prophet (ﷺ) said this statement after he had raised his head from *rukū*ʿ and said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ When the Messenger of Allāh (ﷺ) had finished his prayer, he said: "Who was the one speaking just now?" The man replied: "O Messenger of Allāh! It was I!" So the Messenger of Allāh (ﷺ) said: "I saw more than thirty angels racing each other to be the first one to write it

[50] Muslim, Abū ʿAwānah and Abū Dāwūd

[51] Abū Dāwūd and al-Nasāʾī. It is also found in *al-Irwāʾ* #335.

down."[52]

6.7 Prolonging this Standing and the Obligation to be Serene in it

He (ﷺ) used to make the length of time of this standing similar to the length of time of his *rukūʿ* as stated previously. In fact, he (ﷺ) used to prolong it until a person may think that the Prophet (ﷺ) has forgotten [due to his standing for so long].[53]

He used to instruct them to be at ease in it; hence, he said to *'the man who prayed badly'*: "...next, raise your head until you are standing straight [and every bone has taken its proper place]"[54] (in another narration: "When you rise, make your spine upright and raise your head until the bones return to their joints.")[55]

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[52] Mālik, Bukhārī and Abū Dāwūd

[53] Bukhārī, Muslim and Aḥmad. It is also found in *al-Irwā'* #307.

[54] Bukhārī and Muslim

[55] Dāramī, Ḥakim, al-Shāfiʿī and Aḥmad.

Albānī said: The intended meaning of the above ḥadīth is clear and obvious as it is about having tranquility when standing up after rising from bowing. As for using this ḥadīth and some other similar aḥādīth by some of our brothers from the Hijaz (i.e. Saudi Arabia) to state it is prescribed to place the right hand on the left hand in this position is farfetched from the meaning of the ḥadīth that is famous among jurists as the ḥadīth of *'the man who prayed badly'*. In fact, their understanding of this ḥadīth is invalid because none of the routes of the ḥadīth, let alone any of its reported wordings, ever mentioned placing of the hands in the first standing. That being the case, it cannot be acceptable to interpret the part about *"each joint return to its place"* to mean placing the right hand on the left hand after rising from bowing! Of course, this is if we hypothetically assume that the overall meaning of all the different wordings of this report may suggest their interpretation. However, the ḥadīth explicitly indicates a different meaning! Besides all that, the placing the hands is not what comes to mind when this ḥadīth is mentioned because the bones mentioned in this report refer to the backbones, as stated previously, and this is supported by the action of the Prophet (ﷺ) when *"he stood up erect until each joint returned to its place"*; hence I ask you to be just and fair when you ponder on this part! That said, I have no doubt that placing the hands on the chest in this standing [after rising from bowing] is a misguided innovation because it was not mentioned at all in any of the aḥādīth about prayer, of which there are

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He (ﷺ) also mentioned: "The prayer of any person shall not be complete if he does not do it", and he (ﷺ) used to say: "Allāh, Exalted be He, does not look at the prayer of a servant who does not make his backbone upright in between his bowings and prostrations."[56]

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too many. Besides, if this act [i.e. placing the hands on chest after rising from bowing] had a basis, it would have been transmitted to us even through one route. On top of all that, none of the righteous predecessors practiced it and none of the renowned of scholars of ḥadīth ever mentioned it, as far as I know.

The view I adopt does not contradict the statement of Imām Aḥmad, which Shaykh al-Twayjirī mentioned in his letter (pp.18-19), when he quoted him 'It is optional; a person may let his hands down on his sides after rising from bowing, if he likes, or place them on his chest', which is what Ṣāliḥ the son of Imām Aḥmad meant in (p. 90) of the book in which he documented his father's answers to various questions. This is because he [i.e. Imām Aḥmad] did not raise that statement to the Prophet (ﷺ), rather he said it is based on his *Ijtihād* and his opinion, and opinions can be wrong sometimes. Therefore, when there is an authentic proof standing against an innovation - such as this subject at hand, the statement of the Imām does not negate the nature of such an act as being an innovation, as concluded by Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on his soul) in some of his books. In fact, I find the statement of Imām Aḥmad is a proof that he did not find any authentic report to prove that placing the hands on the chest after rising from bowing is a Sunnah; therefore he left the matter optional. That said, does the respected Shaykh [i.e. al-Twayijri] think that if this act is a Sunnah, would Imām Aḥmad make it also optional for people to place the right hand on the left hand while standing before *rukū*? The aforesaid sufficed to prove that placing the right hand on the left hand after rising from bowing is not from the Sunnah, and it is what has been intended.

The above is a brief explanation about this issue, which can be further detailed and explained, but this is not the right place to do so. It is explained in the place I pointed out in the introduction of the fifth edition of this new edition [al-Albānī is refering to his Arabic new fifth edition].

[56] Aḥmad and Ṭabarānī in *Mu'jam al-Kabīr* with a ṣaḥīḥ isnād.

SECTION SEVEN

The Prostration (*al-Sujūd*)

Then he (ﷺ) used to say *takbīr* then go down into *sajdah*,[1] and he (ﷺ) ordered *'the man who prayed badly'* to do so, saying to him: "The prayer of any person shall not be complete unless he says: سَمِعَ اللهُ لِمَنْ حَمِدَهُ until he stands up erect then says: اللهُ أَكْبَرُ then prostrates until his joints settle."[2]

Also, when he (ﷺ) wanted to perform *sajdah*, he would say *takbīr*, [separate his hands from his sides] then perform *sajdah*.[3]

Sometimes, he (ﷺ) would raise his hands when performing *sajdah*.[4]

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[1] Bukhārī and Muslim

[2] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.

[3] Abū Ya'lā in his *Musnad* (284/2) with a good isnād and Ibn Khuzaymah (1/79/2) with another ṣaḥīḥ isnād.

[4] Nasā'ī, al-Dāraquṭnī and al-Mukhlaṣ in *al-Fawā'id* (1/2/2) with a ṣaḥīḥ isnād.

Albānī said: Raising the hands in this place is reported from ten Companions and a group of the righteous predecessors, some of which are: Ibn 'Umar, Ibn 'Abbās, al- Ḥasan al-Baṣrī, Ṭāwūs, 'Abdullāh Ibn Ṭāwūs, Nāfi' the servant of Ibn 'Umar, Sālim Ibn Nafi, al-Qāsim Ibn Muḥammad, 'Abdullāh Ibn Dīnār and 'Aṭā', confirmed that it is a prescribed act in Prayer. 'Abdul Raḥmān Ibn Mahdi said: "This act is from the Sunnah" and it was practiced by Imām Aḥmad ibn Ḥanbal and it is one of the views reported by Mālik and al-Shāfi'ī.

7.1 Placing the Hands First on the Ground when Prostrating

He (ﷺ) used to place his hands on the ground before his knees.[5]

He (ﷺ) ordered, saying: "When one of you performs *sajdah*, he should not kneel like a camel, but should place his hands before his knees."[6]

He (ﷺ) also said: "Indeed, the hands prostrate just as the face [i.e. forehead] prostrates; so when one of you places his face [on the

[5] Ibn Khuzaymah (1/76/1), al-Dāraquṭnī, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

Albānī said: The opposing ḥadīth [stating that he (ﷺ) used to prostrate placing his knees on floor before his hands] is unauthentic, which is the view of Imām Mālik, and Imām Aḥmad as stated by Ibn al-Jawzī in *al-Taḥqīq* (108/2), and al-Marwazī reported in his *Masā'il* (1/147/1) with ṣaḥīḥ isnād that Imām al-Awzaʿī said: "I saw people go down on their hands before their knees [when prostrating]."

[6] Abū Dāwūd, Tammām in *al-Fawā'id* (108/1), Al-Nasāʾī in his *Sunan al-Ṣughrā* and *Sunan al-Kubrā* (1/47 photocopied from the King ʿAbdul ʿAzīz University in Makkah) with a ṣaḥīḥ isnād, and authenticiated by ʿAbdul Ḥaqq al-Ishbīlī in *al-Aḥkām al-Kubrā* (54/1) and said in *Kitāb al-Tahajjud* (56/1): "Its chain of narrators is better than the preceding one i.e. it is more authentic than the ḥadīth of Wā'il which opposes it." Aside of its contradiction to the authentic ḥadīth about this ḥadīth and the other ḥadīth about placing the hands before the knees, its chain of narrators is weak as I explained in *Silsilah Aḥādīth al-Ḍaʿīfah* #929 and *al-Irwā'* #357.

Albānī said: You should know that opposing the way of camels by placing the hands before the knees is because camels go down on their knees first and the knees of camels are found in their hands as stated in *Lisān al-ʿArab* and other Arabic language lexicon. Al-Ṭaḥāwī mentioned similar meanings in *Mushkil al-'Āthār* and *Sharḥ Ma'ānī al-'Āthār*, and so did Imām al-Qāsim al-Saraqusṭī who reported in *Gharīb al-ḥadīth* (2/70/1-2) with an authentic chain of narrators that Abū Hurayrah (*raḍiyAllāhu ʿanhu*) said "do not go down just like how a fleeing camel does." The Imām commented on it: "This statement refers to prostration and the meaning of his statement is that one should not throw himself on the floor as a fleeing disturbed camel, but rather go down with comfort on his hands then his knees; and it was reported in a ḥadīth that was raised to the Prophet (ﷺ) explaining this matter." Then, he mentioned the above ḥadīth. On the other hand, Ibn al-Qayyim said concerning this explanation: "It is an illogical statement that is unknown to the experts of language" which is an odd objection that the previously mentioned references and many other references refute! I elaborated on this subject in my response to the letter of Shaykhs al-Twayjirī, which I hope will be published.

ground], place your hands [on the ground] too, and when you rise [from prostration], lift your hands too."[7]

He (ﷺ) used to support himself on his palms [and spread them out][8], keeping his fingers close together[9] and in thedirection of the *qiblah*.[10]

He (ﷺ) also used to place his hands at the level of his shoulders,[11] and sometimes, he (ﷺ) used to place his hands at the level of his ears.[12] He (ﷺ) used to place his nose and forehead on the ground.[13]

He (ﷺ) said to the man whose prayer was performed improperly: "When you prostrate, make [your hands] firm [on the ground],"[14] and in another narration, he (ﷺ) said to him: "When you prostrate, place your hands and forehead firmly [on the ground] until each bone settles in its proper place"[15] He (ﷺ) also used to say: "There is no prayer for the one whose nose does not touch the ground that his forehead touches."[16]

He (ﷺ) used to make his knees and his toes firmly on the ground in prostration,[17] and he (ﷺ) used to point the front of his feet and

[7] Ibn Khuzaymah (1/79/2), Aḥmad, al-Sirāj, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.. It is also found in *al-Irwā'* #313.

[8] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[9] Ibn Khuzaymah, al-Bayhaqī, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[10] Bayhaqī with a ṣaḥīḥ isnād, Ibn Abī Shaybah (1/82/2), and al-Sirāj

[11] Abū Dāwūd, al-Tirmidhī who declared it ṣaḥīḥ, Ibn al-Mulaqqin (27/3) who declared it ṣaḥīḥ. It is also found in *al-Irwā'* #309.

[12] Abū Dāwūd and al-Nasā'ī with a ṣaḥīḥ isnād.

[13] Abū Dāwūd, Tirmidhī who declared it ṣaḥīḥ, Ibn al-Mulaqqin (27/3) who graded it authentic. It is also found in *al-Irwā'* #309.

[14] Abū Dāwūd and Aḥmad with a ṣaḥīḥ isnād.

[15] Ibn Khuzaymah (1/10/1) with a ḥasan isnād.

[16] Daraqutnī and Ṭabarānī (3/40/1) and Abu Nua'ym in *Akhbār Asbahān*.

[17] Bayhaqī with a ṣaḥīḥ isnād, Ibn Abu Shaybah (1/82/2), al-Sirāj from another route concerning direction of toes (2/363), Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

the tips of his toes toward the *qiblah* [in prostration].[18] He (ﷺ) used to hold his heels together,[19] and, hold his feet upright,[20] and ordered to do likewise,[21] and, he (ﷺ) used to bend his toes.[22]

Hence, these are the seven parts that the Prophet (ﷺ) used to prostrate on, namely: the two palms, the knees, the feet, the forehead and the nose - considered the last two as one limb in prostration, as he (ﷺ) said: "I was ordered to prostrate (in another narration: we were ordered to prostrate) on seven bones: on the forehead - and he pointed to his nose - the hands (in another narration: the palms), the feet and the ends of the toes, and not to tuck up[23] garment and hair."[24]

He (ﷺ) also said: "When a slave [of Allāh] prostrates, seven limbs prostrates with him, namely: his face, his palms, his knees and his feet."[25]

He (ﷺ) said about a man praying with his hair tied behind him, "The likeness of such a one is that of someone who prays with his hands bound (behind his back)."[26] He (ﷺ) also said: "That is the

[18] Bukhārī, Abū Dāwūd, Ibn Rahawayh in his *Musnad* (4/129/2).
Ibn 'Umar used to prefer having all his body parts face the *qiblah* whilst praying to the point he used to make his thumb in the direction of the *qiblah*. Recorded by Ibn Sa'd (4/157)

[19] Al-Ṭaḥāwī, Ibn Khuzaymah #654, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[20] Bayhaqi with a ṣaḥīḥ isnād

[21] Tirmidhī and al-Sirāj, and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[22] Abū Dāwūd, At Tirmidhi who declared it ṣaḥīḥ, Nasā'ī and Ibn Mājah.

[23] Albānī said: The order of not tucking up the hair by putting it together or tucking up clothes for the purpose of preventing the hair or the garment from falling on the ground when bowing or prostrating is not limited to the case whilst praying. Hence, if a person happens to do that before commencing the Prayer, the majority of scholars will deem this ḥadīth applicable in such cases too. This view is supported by the ḥadīth in which the Prophet (ﷺ) forbade people to pray with their hair tied up as will be mentioned afterward.

[24] Bukhārī and Muslims. It is also found in *al-Irwā'* #310.

[25] Muslim, Abū 'Awānah and Ibn Ḥibbān.

[26] *Ibid.*

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saddle of the *shayṭān*"[27], meaning: where the *shayṭān* sits, referring to the knots in the hair."

He (ﷺ) would not rest his fore-arms on the ground in prostration,[28] rather, he would raise them off the ground and keep a distance between his arms and his sides such that the whiteness of his armpits could be seen from behind[29], and also "such that if a small lamb wanted to pass under his arms, it would be able to do so."[30]

He would do this to such an extent that one of his Companions said: "We used to feel for the Messenger of Allāh (ﷺ) from the amount he used to kept his hands away from his sides in *sujūd*."[31]

He (ﷺ) ordered to do likewise, saying: "When you prostrate, place your palms and raise your elbows",[32] and "be moderate in prostration and none of you should spread his forearms along the ground like a dog (in one narration:...like a dog spreads them)."[33] In another hadīth: "None of you should rest arms on the ground the way a dog rests them."[34]

He (ﷺ) also used to say: "None of you should not spread your

= Albānī said: Ibn al-Athīr said: "The meaning of this ḥadīth is that when the hair is untied, it will fall on the ground in prostration along with the face, therefore the person will be rewarded for that! However, if it was tied or plaited, it will not fall on the ground and hence not deemed as prostrating, which explains why the example of the man whose hands are tied upwas given by the Prophet (ﷺ)because in such a case the hands do not prostrate." I say: It appears that this ruling is limited to men and does not include women, which is the view of Ibn al-ʿArabī that al-Shawkānī quoted.

[27] Abū Dāwūd, Tirmidhī who graded it ḥasan, and Ibn Khuzaymah who declared it ṣaḥīḥ, Ibn Ḥibbān, and see *Ṣaḥīḥ Abū Dāwūd* #653.

[28] Bukhāri and Abū Dāwūd

[29] Bukhāri and Muslim. It is also found in *al-Irwā'* #359.

[30] Muslim, Abū ʿAwānah and Ibn Ḥibbān.

[31] Abū Dāwūd and Ibn Mājah with a ṣaḥīḥ isnād.

[32] Muslim and Abū ʿAwānah.

[33] Bukhārī, Muslim, Abū Dāwūd and Aḥmad

[34] Aḥmad and Tirmidhī with a sahih isnad

forearms along the ground [like a beast], rest on your palms and keep your upper arms apart, for if you do so, every one of your limbs prostrates with you."[35]

7.2 Obligation of Having Serenity in *Sujūd*

He (ﷺ) used to command the completion of *rukūʿ* and *sujūd*, and compared someone not doing so to a starving person eating one or two dates that does not suffice his hunger, and described such a person as the worst thief among people.[36]

He (ﷺ) also deemed the prayer of he who does not straighten his back in *rukūʿ* and *sujūd*, as invalid, explained in the section of *rukūʿ*, and also ordered *'the man who prayed badly'* to have serenity in his *sujūd*, as mentioned in the beginning of this section.

7.3 The *Adhkār* of Prostration

He (ﷺ) would say different *adhkār* and supplications in this posture:

[1] سُبْحَانَ رَبِّيَ الأَعْلَى

Subḥāna rabbī al-ʿĀlā (three times)

How perfect is my Lord, the Most High. [37]

Sometimes, he (ﷺ) would repeat it more than.[38]

Once, he repeated it so much that his *sujūd* until the length of time

[35] Ibn Khuzaymah (1/80/2), al-Maqdisī in *al-Mukhtārah*, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[36] Already referenced in the section of bowing

[37] Aḥmad, Abū Dāwūd, Ibn Mājah, Dāraquṭnī, al-Ṭaḥāwī, Bazzār, Ṭabarānī in his *Muʿjam al-Kabīr* from seven Companions.

[38] Refer to the sub-section: list of *al-Adhkār* said in bowing

of his prostration was almost equal to the length of time of his standing, in which he had recited three of the long *Sūrahs*: *al-Baqarah*, *al-Nisā'* and *Āl-'Imrān* in addition to the supplications and asking forgiveness, as has already been explained in the section of Night Prayer.

[2] سُبْحَانَ رَبِّيَ الأَعْلَى وَبِحَمْدِهِ

Subḥāna rabbī al-'Ālā wa-biḥamdih

How perfect is my Lord, the Most High and Praise be He. (three times)[39]

[3] سُبُّوحٌ قُدُّوسٌ رَبُّ المَلَائِكَةِ وَالرُّوحِ

Subbūḥ, Quddūs, Rabbul-Mala'ikati wal-Rūḥ

Perfect (are You), Blessed (are You), Lord of the Angels and the Spirit..[40]

[4] سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Subḥānaka Allāhumma wa-biḥamdika, Allāhumma Ighfir lī

How perfect You are O Allāh, and Praises are for You. Oh Allāh, forgive me.

This he (ﷺ) would say it often in his *rukū'* and *sujūd*, acting upon [the command of] the Qur'ān.[41]

[5] اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، [وَأَنْتَ رَبِّي]، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، [فَأَحْسَنَ صُوَرَهُ]، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، [فَـ]تَبَارَكَ اللهُ أَحْسَنُ الخَالِقِينَ

Allāhumma laka sajadtu, wabika āmantu, wa-laka aslamtu, [wa-anta Rabbī], sajada wajhī lil-lathī khalaqahu wa ṣawwarah,

[39] *Ṣaḥīḥ ḥadīth*. Recorded by Abū Dāwūd, Dāraquṭnī, Aḥmad , Ṭabarānī and al-Bayhaqī.
[40] Muslim and Abū 'Awānah.
[41] Bukhārī and Muslim.

[fa aḥsana ṣuwwarah], wa shaqqa samʿahu wa-baṣarah, [fa] Tabāraka Allāhu aḥsan ul-khāliqīn.

O Allāh, to You I have prostrated and in You I have believed, and to You I have submitted. [Verily You are my Lord]. My face has prostrated before He Who created it and depicted it [and made it in the best image], and brought forth its faculties of hearing and seeing; [hence] Glorified is Allāh, the Best of Creators.[42]

[6] اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، وَدِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ

Allāhummā-ighfir lī thanbī kullah, diqqahu wa-jillah, wa awwalahu wa ākhirah, wa-ʿalānīyyatahu wa-sirrah

"O Allāh, forgive me of all of my sins, the small and great of them, the first and last of them, and the known and hidden of them"[43]

[7] سَجَدَ لَكَ سَوَادِي وَخَيَالِي، وَآمَنَ بِكَ فُؤَادِي، أَبُوءُ بِنِعْمَتِكَ عَلَيَّ، هَذِيّ يَدَيَّ وَمَا جَنَيْتُ عَلَى نَفْسِي

Sajada laka sawādī wa-khayālī, wa-āmana bika fuādī, abū' biniʿmitaka ʿalayā, hadhī yadayā wā- janaytu ʿalā nafsī

[O Allāh], my body and shadow prostrates to You, in You, my heart has believed, I admit Your grace and bless upon me; this is my hand and all that with which I wronged myself.[44]

[8] سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Subḥāna dhī'l-jabarūti, wa'l-malakūti, wa'l-kibriyā'i, wa'l-ʿaẓhamati,

How prefect is He Who has all Power, Kingdom, Magnifi-

42 Muslim, Abū ʿAwānah, al-Ṭaḥāwī and Dāraquṭnī.

43 Muslim and Abū ʿAwānah.

44 Ibn Naṣr, Bazzār, Ḥākim who declared it ṣaḥīḥ but Dhahabī objected to his grading. However, there are other reports corroborating this meaning.

cence, Greatness and Grandeur.

This he (ﷺ) used to his Night Prayer.[45]

[9] سُبْحَانَكَ [اللَّهُمَّ] وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ

Subḥānak [Allāhummā] wa biḥamdika, lā ilāha illā ant.

How perfect You are [O Allāh], and Praises are for You, there is none worthy of worship except You.[46]

[10] اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ

Allāhummā-ighfir lī mā asraratu wamā-ʿalantu

O Allāh! Forgive all that which I concealed and all that which I exhibited.[47]

[11] اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، [وَفِي لِسَانِي نُورًا]، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ تَحْتِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، [وَاجْعَلْ فِي نَفْسِي نُورًا]، وَاعْظِمْ لِي نُورًا.

Allāhummā ijʿal fī qalbī nūrā, [wa-fī lisānī nūrā], wajʿal fī samʿī nūrā, wajʿal fī baṣarī nūrā, wajʿal min taḥtī nūrā. Wajʿal min fawqī nūrā, waʿan yamīni nūrā, waʿan yasārī nūra, wajʿal min amāmi nūrā, wajʿal min khalfi nūrā, waj-jʿal lī nūrā, [wajʿal fī nafsī nūrā] waʿaẓim lī nūrā"

O Allāh, let there be light in my heart, [my tongue], my hearing, my sight, and place light below me and above me, and place light to my right and to my left, and place light in front of me, and light behind me, [and bring light into my spirit], and magnify and amplify for me light.[48]

[45] Abū Dāwūd and al-Nasā'ī with a ṣaḥīḥ isnād.

[46] Muslim, Abū ʿAwānah, al-Nasā'ī and Ibn Naṣr

[47] Ibn Abī Shaybah (62/112/1), al-Nasā'ī and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him

[48] Muslim, Abū ʿAwānah and Ibn Abī Shaybah in his *Musannaf* (12/106/2 and 112/1).

[12] اللَّهُمَّ [إِنِّي] أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَ[أَعُوذُ] بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Allāhumma [innī] aʿūdhu bi-riḍāka min sakhaṭik, wa [aʿūdhu] bi-muʿāfātika min ʿauqūbatik, wa aʿūdhu bika minka, lā uḥṣī thanā-an ʿalayka, anta kamā athnayta ʿalā nafsika

O Allāh, I seek refuge in Your pleasure from Your dissatisfaction and in Your safety that you gave me from Your punishment, and I seek refuge in You from You. I cannot praise You as You deserve to be praised, You are as You have praised Yourself.[49]

7.4 Forbiddance of Reciting Qur'ān in *Sujūd*

He (ﷺ) forbade the recitation of Qur'ān in *rukūʿ* and *sujūd*, and commanded striving in, and a lot of, supplication in this posture, as explained previously. He (ﷺ) also said: "The closest a servant can be to his Lord is in prostration; so increase supplication in it"[50]

7.5 Lengthening the Prostration

He (ﷺ) used to make the length of his *sujūd* almost equal to that of his *rukūʿ* and sometimes, he used to prolong it due to the circumstances, as some his Companions said: "One day, the Messenger of Allāh (ﷺ) came out to us for one of the evening prayers (*Maghrib* or *ʿIshā*), carrying Ḥasan or Ḥusayn (*raḍiyAllāhu ʿanhumā*). The Messenger of Allāh (ﷺ) came forward, put the child down and said *takbīr* to start the prayer. Then he prostrated during the prayer and his prostration lasted for a long time. My father said: I raised my head and saw the child on the back of the Messenger of Allāh (ﷺ), so I

[49] *Ibid.*

[50] Muslim, Abū ʿAwānah and al-Bayhaqī. It is also found in *al-Irwā'* #456.

went back to my prostration. When the Messenger of Allāh (ﷺ) finished praying, the people said to him: "O Messenger of Allāh, during your prayer you prostrated and it took a long time, until we thought that something had happened, or that you were receiving Revelation." He (ﷺ) replied: "Nothing happened, but my son was riding on my back and I did not want to hurry him up until he had enough."[51]

In another narration: he (ﷺ) was praying and al-Ḥasan and al Ḥusayn jumped on his back when he prostrated. When people tried to stop them, he pointed with his hand at them to let them be. After he finished praying, he made them sit in his lap and said: "whoever loves me should love them"[52]

7.6 Excellence of Prostration

The Prophet (ﷺ) said: "There is no one among my nation whom I cannot recognise on the Day of Judgment". They said: "How will you recognise them, O Messenger of Allāh, among the multitude of created beings?" He responded: "If you enter a stables barn and found a horse with a white forehead and white lower legs [standing] in the middle of raven black horses, would you be able to recognise the different horse?" The questioner answered: "Of course." The Prophet (ﷺ) said: "On that day, the foreheads of my nation will be illuminated and bright because of *sujūd* and their forearms and feet

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[51] Al-Nasā'ī and Ibn 'Asākir (4/257/1-2), Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[52] Ibn Khuzaymah in his *Ṣaḥīḥ* #887 with ḥasan isnād from the way of Ibn Mas'ūd, Al Bayhaqī via mursal isnād (2/263).

Albānī said: Ibn Khuzaymah listed this ḥadīth under the title 'Section: Evidence on that pointing in the Prayer - in a manner that make others understand what the pointer intend to say - does not nullify the Prayer or invalidate it.' This titling indicates the type of understanding of texts that people of opinions have been deprived of! There are other aḥadīth found in both Bukhārī and Muslim and other ḥadīth books that support this understanding.

will be white [i.e. illuminated] because of ablution."[53]

He (ﷺ) said: "When Allāh intends to have mercy on whomsoever he wishes of the people of the Fire, He will order the angels to bring out whoever used to worship Allāh [i.e. died upon Islām]. The angels recognise them by the marks of *sujūd* on them, for Allāh forbade hellfire to devour the marks of *sujūd*; and hence they are removed from hellfire; for hellfire shall devour all of a son of Adam except the marks of *sujūd*."[54]

7.7 Prostration on the Ground and on Mats

He (ﷺ) would often prostrate on the ground,[55] and his companions used to pray with him in intense heat, but if any of them was unable to settle his forehead on the ground firmly, he would spread out his garment and prostrate on it.[56]

He (ﷺ) also said: "The whole earth has been made place of prayer and a means of purification for me and for my nation. Thus, wherever prayer becomes due on someone of my *ummah*, he has his place of worship and his purification next to him. Those before me used to think that this was too much: indeed, they would only pray in their churches and synagogues."[57]

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[53] Aḥmad with a ṣaḥīḥ isnād, Tirmidhī recorded part of it and he graded it ṣaḥīḥ. It is also found in *Silsilah Aḥādīth as-Ṣaḥīḥah*.

[54] Bukhārī and Muslim.

Albānī said: This ḥadīth proves that Muslim sinners will not remain in hell forever, and the same is the case with those who believe Allāh is One and yet neglect praying due to laziness as proven in another report. See *Silsilah Aḥādīth as-Ṣaḥīḥah* #2054.

[55] Albānī said: The Prophet (ﷺ) used to prostrate on the ground often because the ground of his *Masjid* was not furnished with mats or such types of material. This is indicated in many aḥadīth, some of which are the following ḥadīth reported by Abū Sa'īd (*raḍiyAllāhu 'anhu*).

[56] Muslim and Abū 'Awānah.

[57] Aḥmad, al-Sirāj and al-Bayhaqī with a ṣaḥīḥ isnād.

Sometimes, he (ﷺ) would prostrate on mud and water, as it happened in the rainy night of the twenty first of Ramaḍān when the roof of the *masjid* leaked water as it was made with palm-branches. Abū Saʿīd al-Khudrī (*raḍiyAllāhu ʿanhu*) commented on this incident: "I saw with my eyes the traces of mud and water on the forehead and nose of the Messenger of Allāh (ﷺ)"[58]

Also, he (ﷺ) would pray on a *khumrah*[59] and sometimes, he (ﷺ) would pray on mat[60] sometimes, he (ﷺ) prayed on a mat whose color blacken due to prolonged use.[61]

7.8 Rising from Prostration

Then, he (ﷺ) used to raise his head from prostration while saying *takbīr*,[62] and he (ﷺ) ordered *'the man who prayed badly'*: "The prayer of any person is not be complete until... he prostrates until his limbs are at ease [in prostration], then says *Allāhu Akbar*, and then raises his head until he is sitting straight."[63] Sometimes, he (ﷺ) used to raise his hands with this *takbīr*.[64]

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[58] Bukhārī and Muslim.

[59] *Ibid.*

[60] Muslim and Abū ʿAwānah.

Albānī said: This ḥadīth is evidence that sitting on something equals the act of wearing it, hence it can be used to conclude that sitting on anything made of silk is prohibited since it is proven in authentic *aḥadīth* found in Bukhārī and Muslim, and other ḥadīth books that wearing silk is forbidden. In fact, there are explicit texts forbidding one to sit on silk. That being the case let no one be overwhelmed by the view of some great scholars who allowed it.

[61] Bukhārī and Muslim.

[62] Bukhārī and Muslim

[63] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[64] Aḥmad and Abū Dāwūd with a ṣaḥīḥ isnād.

Albānī said: Imām Aḥmad said: raising the hands should be made with every *takbīr* [in prayer]. Ibn al-Qayyim said: "Ibn al-Athram was asked about when to raise the hands in prayer, and he answered: 'in every lowering and every rising.' I saw Abu Abdullāh (Imām Aḥmad) raising his hands in prayer in every lowering and in every rising." (*al-Badāiʿ*: 4/89).

This was also the view adopted by Ibn al-Mundhir, Abū ʿAlī, the Shāfiʿī scholar, and it is one of the reported views of Mālik and al-Shāfiʿī as mentioned in *Ṭarḥ al-Tathrīb*. This

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Then, he (ﷺ) used to lay his left [foot] along the ground and sit on it with [tranquility],[65] and he (ﷺ) ordered *'the man who prayed badly'*: "When you prostrate, prostrate firmly [on the ground], and when you rise [from prostration], sit on your left thigh."[66]

He (ﷺ) used to keep his right foot upright,[67] and points its toes toward the *qiblah*.[68]

7.9 Resting on Both Heels and Feet between the Two Prostrations

Sometimes, he (ﷺ) would sit in the position of *iq'ā'* [resting on both heels and feet].[69]

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practice is proven to be done by Anas, Ibn 'Umar, Nāfi', Ṭawūṣ, al-Ḥasan al-Baṣrī, Ibn Sīrīn, and Ayyūb al-Sikhtiyānī as reported in *Muṣannaf Ibn Abu Shaybah* (1/106) with a ṣaḥīḥ isnād.

[65] Bukhārī in his book, *Juz' Raf' al-Yadayn*, Abū Dāwūd with a ṣaḥīḥ isnād, Muslim and Abū 'Awānah. It is also found in *al-Irwā'* #316.

[66] Aḥmad and Abū Dāwūd with a ṣaḥīḥ isnād.

[67] Bukhārī and al-Bayhaqī

[68] Nasā'ī with a ṣaḥīḥ isnād.

[69] Muslim, Abū 'Awānah, Abū'l Shaykh in *Mā rawāhu Abū'l Zubayr ḥan ghayyrī Jābir* (no.104-106), and al-Bayhaqī.

Albānī said: Ibn Al Qayyim (may Allāh have mercy on him) erred when he commented after mentioning that the Prophet (ﷺ) used to sit in the position of *al-Iftirāsh* [i.e. sitting on the left thigh with the right foot upwards and its toes pointed towards the *qiblah*]. "In this position [i.e. between the two prostrations] It was not preserved that the Prophet (ﷺ) ever sat in a position other than *al-Iftirāsh*." I say in response: "How could such a statement be correct when the ḥadīth about him sitting on both heels and knees is recorded from the way of Ibn 'Abbās in Muslim, Abū Dāwūd and Tirmdhī who declared it ṣaḥīḥ, and others (see *Silsilah Aḥādīth as-Ṣaḥīḥah* #383), and from the way of Ibn 'Umar with a ḥasan isnād in al-Bayhaqī, and this report was graded ṣaḥīḥ by Ibn Ḥajr. Also Abū Isḥāq al-Ḥarbī recorded in *Gharīb al-Ḥadīth* (5/12/1) a report with a ṣaḥīḥ isnād that Ṭawūṣ saw Ibn 'Umar and Ibn 'Abbās sitting on their both heels and feet between the two prostrations. That being the case, the statement of Imām Mālik (may Allāh have mercy on his soul) "All of us can refute and be refuted to except the one lying in this grave" then he pointed at the grave of the Prophet (ﷺ). Further, this Sunnah [i.e. sitting on both heels and feet in this position] was practiced by a group of Companions, *Tabi'īn* and others. I have detailed this issue in *al-Aṣl.*

Not to mention, this type of *iq'ā'* is different than the type of *iq'ā'* that the Prophet (ﷺ) forbade, as shall be explained in the section of *'Sitting for Tashahhud'*.

7.10 Obligation of Having Serenity between the Two Prostrations

He (ﷺ) used to have [enough] serenity to have every bone settle back in its (proper) place,[70] and he (ﷺ) ordered *'the man who prayed badly'* likewise, and said to him: "The prayer of any of you will not be complete until he does that."[71]

Also he (ﷺ) used to lengthen it until it was almost the same length as of his prostration,[72] and sometimes, he (ﷺ) would remain [in this position, sitting between the two prostrations,] until one would think that he forgot.[73]

7.11 The *Adhkār* between the Two Prostrations

He (ﷺ) used to say in this sitting:

[1] اللَّهُمَّ (وَفِي لَفْظٍ: رَبِّ) اغْفِرْ لِي، وَارْحَمْنِي، [وَاجْبُرْنِي]، [وَارْفَعْنِي]، وَاهْدِنِي، [وَعَافِنِي]، وَارْزُقْنِي

Allāhumma (*in another narration*: rabbi) maghfir lī, warḥamnī, [wajburnī, [warfa'nī], wahdinī, [wa'āfinī], warzuqnī.

"O Allāh (in another narration: O Lord)! Forgive me; bestow Your mercy on me; [suffice me]; [elevate my rank]; guide me; [protect me] and sustain me"[74]

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[70] Abū Dāwūd and al-Bayhaqī with a ṣaḥīḥ isnād.

[71] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[72] Bukhārī and Muslim

[73] Bukhārī and Muslim.

Albānī said: Ibn al-Qayyim said: "This is a Sunnah that people have abandoned after the end of the era of the Companions. However, whoever adheres to the Sunnah and never consider anything that may contradicts it, will never value anything that may oppose this guidance"

[74] Abū Dāwūd, Tirmidhī, Ibn Mājah, Ḥākim who declared it ṣaḥīḥ and Dhahabī agreed with him.

Or sometimes he (ﷺ) would say:

[2] رَبِّ اغْفِرْ لِي اغْفِرْ لِي

Rabbi-ighfir lī Rabbi-ighfir lī

"O Lord! Forgive me; forgive me"[75]

He would say these two in the night prayer.

Then, he (ﷺ) used to say *takbīr* then prostrate for the second prostration.[76] He (ﷺ) ordered *'the man who prayed badly'*, after he ordered him to have serenity between the two prostrations, as was mentioned previously, saying: "Then say: *Allāhu Akbar,* and then you prostrate until your limbs are at ease [in prostration] and [then repeat it in your entire prayer]."[77] Sometimes, he (ﷺ) would raise his hands when saying *takbīr.*[78]

He (ﷺ) used to do in this prostration the same as he did the first prostration then he would rise while saying *takbīr,*[79] and he (ﷺ) or-

[75] Ibn Majah with a ḥasan isnād.

Albānī said: Imām Aḥmad chose the last supplication, mentioned above, to say between the two prostrations. Isḥāq Ibn Rāhawyah said: "It could be said thrice, if one likes. And, a person may say: "O Allāh! Forgive me; forgive me" or "O Lord! Forgive me; forgive me" as both were reported from the Prophet (ﷺ)." (*Masā'il* Imām Aḥmad and Isḥāq Ibn Rāhawyah: from the narration of Isḥāq al-Marzawī, p.19)

[76] Though the reports indicate that the Prophet (ﷺ) used to say these supplications in his night prayer, they can also be said in the obligatory prayer because there is no difference between the obligatory and supererogatory prayer. Al-Shāfi'ī, Aḥmad and Isḥāq were with the view that it is permissible to say these supplications in obligatory and supererogatory prayer, as mentioned by Tirmidhī. Further, Imām al-Ṭaḥāwī was also with this view as he mentioned in *Mushkil al-'Āthār.*[As a matter of fact], sound understanding corroborates this view because in every place in prayer, there is a prescribed *dhikr* to say, which therefore it makes it applicable to obligatory prayer too. And, that is an obvious matter.

[77] Bukhārī and Muslim.

[78] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him. The last part of this ḥadīth is recorded by Bukhārī and Muslim.

[79] Abū 'Awānah and Abū Dāwūd with two ṣaḥīḥ isnāds.

Albānī said: In one of the narrated views from Imām Aḥmad, Mālik and al-Shāfi'ī, it stated that they were with the view of raising the hands in this position.

dered *'the man who prayed badly'* to do that i.e. he said to him after he ordered him to make the second prostration, as stated previously, "Then raise your head and say *takbīr*"[80] He also said to him: "[Then do all that in every bowing and every prostration]. If you do that, your prayer will be complete, and if you leave something, you have made your prayer incomplete."[81] Also, sometimes he (ﷺ) would raise his hands [when rising from the second prostration].[82]

7.12 The Sitting of Rest (*al-Istirāḥa*)

Then, he (ﷺ) would sit down on his left leg while his back was straight until each bone returned to its place.[83]

7.13 Supporting Oneself with the Hands on Rising for the Next *Rak'ah*

Then, he (ﷺ) would place his hands on the ground, supporting oneself to stand up for the second *rak'ah*.[84] Also, he (ﷺ) used to clench his fists during the prayer, supporting himself with his hands when standing up.[85]

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[80] Muslim and Bukhārī.

[81] Abū Dāwūd, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

[82] Aḥmad and Tirmidhī who declared it ṣaḥīḥ.

[83] Abū 'Awānah and Abū Dāwūd with two ṣaḥīḥ isnāds.

[84] Bukhārī and Abū Dāwūd.

Albānī said: Jurists call this posture: the resting sitting position. This was the view of al-Shāfi'ī and a view that is reported to be adopted by Aḥmad as stated in *al-Taḥqīq* (1/111), and knowing how Imām Aḥmad was always keen to adhere to the actions of *Sunnah* that are not opposed by another act of *Sunnah*, it is most likely that he adopted this view too. Ibn Hānī said in his book in which he recorded the answers of Imām Aḥmad to his questions (1/57): "I saw Abū Abdullāh (i.e. Imām Aḥmad) rely on his hands when rising from prostration to the last *rak'ah*, and sometimes he sat down and then got up."

Albānī said: This is the view of Imām Isḥāq Ibn Rāhawyah i.e. he stated in the book *Masā'il al-Marzawī* (1/147/2): "It has always been the Sunnah of the Prophet (ﷺ) that a person, be it young or old, relies on his hands while getting up [from prostration]." See *al-Irwā'* (2/82-83)

[85] Bukhārī and al-Shāfi'ī .

When he (ﷺ) used to stand up in the second *rak'ah*, he would commence the *rak'ah* with the recitation of *al-Fātiḥah* after having a pause.[86] He (ﷺ) used to do in the second *rak'ah* the same thing he did in the first *rak'ah* except that he used to make it shorter than the first one, as stated before.

7.14 Obligation of Reciting *al-Fātiḥah* in Every *Rak'ah*

He (ﷺ) ordered *'the man who prayed badly'* to recite *al-Fātiḥah* in the first *rak'ah*.[87] Then he ordered him to recite it in every *rak'ah* when he said "do that in your entire prayer"[88] (in one narration: "recite it in every *rak'ah*")[89] He (ﷺ) also said in another narration "There is recitation in every *rak'ah*."[90]

[86] Recorded by Abū Isḥāq al-Ḥarbī with a faultless isnād, al-Bayhaqī, in its meaning, with a ṣaḥīḥ isnād. As for the supposed report that the Prophet (ﷺ) used to stand up as speedy as a shot arrow without depending on his hands" is a fabricated report and all reports indicating such similar meaning are weak as I explained in *Silsilah Aḥādith al-Ḍa'īfah* (562, 929 and 968). In fact, one of the respected people found my strengthening to the chain of narrators mentioned by al-Ḥarbī problemtic and so I clarified that in my book *Tamam al-Minna fil-Ta'liq 'alā Fiqh al-Sunnah*, which I strongly recommend to read as it is important.

[87] Abū Dāwūd and Aḥmad with strong isnād

[88] Bukhārī and Muslim

[89] Aḥmad with good isnād.

[90] Ibn Mājah and Ibn Ḥibbān in his *Ṣaḥīḥ*, Aḥmad in *Masā'il Ibn Hānī* (1/52). Imām Mālik recorded in his *al-Muwaṭṭa* that Jābir (*raḍiyAllāhu 'anhu*) said: "Whoever prays a *rak'ah* without reciting in it *al-Fātiḥah*, has not prayed; except in the case of praying behind an Imām."

SECTION EIGHT

The First *Tashahhud*

8.1 Sitting For *Tashahhud*

Then, he (ﷺ) would sit down for *tashahhud* after finishing the second *rakʿah*. In the case of prayer comprising of two *rakʿah* such as *Fajr*, he would sit on his left foot with his right foot upwards and its toes pointed towards the *qiblah*.[1] Just as he would sit between the two prostrations, and he (ﷺ) used to sit in the first *tashahhud* in the same manner[2] in three or four *rakʿah* prayer.

He (ﷺ) also ordered the man whose prayer was performed improperly to do it when he said to him: "When you sit in the middle of the prayer, have tranquility and sit on your left thigh then perform *tashahhud*."[3]

Abū Hurayrah (*raḍiyAllāhu ʿanhu*) said: "My friend [i.e. the Prophet (ﷺ)] forbade me from squatting (*iqʿā*) like a dog",[4] in another ḥadīth:

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1 Nasāʾī (1/173) with a ṣaḥīḥ isnād.

2 Bukhārī and Abū Dāwūd

3 Abū Dāwūd and al-Bayhaqī with a ṣaḥīḥ isnād.

4 Al-Ṭayālsī, Aḥmad and Ibn Abī Shaybah.
About *iqʿā*, Abū ʿUbaydah and others said: 'It is when a man presses his buttocks against
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"He (ﷺ) used to forbid the squatting of *Shayṭān*."[5]

When he used to sit for *tashahhud*, he would put his right palm on his right thigh (in one narration: on his right knee) and his left palm on his left thigh (in another narration: on his left knee, spreading upon it);[6] and he (ﷺ) used to keep the end of his right elbow on his right thigh.[7]

Also, he (ﷺ) forbade a man from sitting with his left hand leaning on the ground and said to him: "Verily, that is the prayer of the Jews",[8] in another wording, he (ﷺ) said: "Do not sit in such a manner! It is the sitting of those who are punished",[9] in another narration, he (ﷺ) said; "It is the sitting manner of those who incurred Allāh's anger."[10]

8.2 Moving the Index finger in *Tashahhud*

He (ﷺ) used to spread his left palm on his left knee, and the fingers of his right hand close fisted save the index finger, which he used to point out toward the *qiblah* with his eyes fixed on it"[11]

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the ground, keeps his shins upright, and leans his hands on the ground, the manner a dog does.'

[5] Muslim, Abū ʿAwānah and others. It is also found in *al-Irwā' al-Ghalīl* # 316.

[6] Muslim and Abū ʿAwānah.

[7] Abū Dāwūd and Nasā'ī with a ṣaḥīḥ isnād.

Albānī said: It appears that the intended meaning of mention that the end of his elbow was placed on his thigh is to indicate he did not distance his elbow from his side, which is what Ibn al-Qayyim explicitly stated in *Zād al-Maʿād*.

[8] Bayhaqī and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him. The *takhrīj* of this ḥadīth and the following ḥadīth is in *al-Irwā'* #380.

[9] Aḥmad and Abū Dāwūd with a ṣaḥīḥ isnād

[10] ʿAbdul-Razzaq and was declared ṣaḥīḥ by ʿAbdul-Ḥaqq al-Ishbīlī in *al-Aḥkām*: (no. 1284 - with my checking)

[11] Muslim, Abū ʿAwānah, Ibn Khuzaymah. There is an addition recorded by both al Ḥamaydī in his *Musnad* (1/131) and Abū Yaʿlā with authentic chain of narrators from the way of Ibn ʿUmar, which is : "and this is the shooting of the *Shayṭān*. Hence, let no one forgets doing it" Upon this: Al-Ḥamaydī raised his finger. Al-Ḥamaydī also related: Muslim Ibn Abī Maryam
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Also, when he used to point out his index finger, he (ﷺ) would put his thumb on his middle finger,[12] and, sometimes he used to make a circle with his thumb and middle finger in a circular shape.[13] When he (ﷺ) used to raise and move his index finger, making supplications with it[14] and he used to say: "It is harder on the *shayṭān* than

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said: "A man told me that he saw the images of the Prophets in a church in the region of Shām which showed them praying while they are raising their fingers." This is indeed one interesting benefit that has a ṣaḥīḥ isnād.

[12] Muslim and Abū ʿAwānah.

[13] Abū Dāwūd, Nasāʾī, Ibn al-Jārūd in *al-Muntaqā* #208, Ibn Khuzaymah (1/86/1-2), Ibn Ḥibbān in his *Ṣaḥīḥ* #485 with a ṣaḥīḥ isnād, and Ibn al-Mullaqin declared it ṣaḥīḥ (2/28). Ibn ʿAdī recorded in his book (1/287) a report corroborating the ḥadīth about moving the index finger and he commented on ʿUthmān Ibn Maqsam, the person who related it; "He is weak but his ḥadīth still can be recorded".

[14] *Ibid.*

Albānī said: Imām al-Ṭaḥāwī commented on the part *"making supplication through it"*: "This is a proof that this happened at the end of the Prayer." I say: It is also a proof that it is the Sunnah to continue pointing and moving the finger until the *taslīm* because supplication takes place before *taslīm*. This is the *Madhhab* of Mālik and others. Ibn Hānī related in his book, p.80 that Imām Aḥmad was asked: "should a man point his finger in the prayer? He answered: Yes, very much." I say: It shows that moving the index in the *tashahhud* is an evident Sunnah that Imām Aḥmad and other renowned Sunni Scholars practiced. That said, those who claim that moving the finger is an act that is inappropriate to do in the prayer should fear Allāh as they do not move it though they know it is proven Sunnah, and exaggerate in interpreting such reports in a fashion that neither corresponds to the Arabic language nor the understanding of the renowned scholars.

It is even odder seeing some people defending the Imām, in other cases, even if the view of the Imām opposes the Sunnah, justifying their defense, as that will protect the Imām from being defamed or disrespected. Then, this type of people overlook all that and reject this proven act of the Sunnah, and mock those who practice it although they know, or may not know, that mocking it also means mocking the Imāms, whom they often defend, because they happen to practice it too! In fact, this mockery extends to harming the Prophet (ﷺ) too because it is him who taught us this act; hence mocking this act of Sunnah entails mocking him, and the punishment of that is as Allāh said: "*What is the recompense of those amongt you (who act like that)?*" [*al-Baqarah* (2):85].

As for putting down the index finger after pointing out or to restrict the pointing to the affirmation (saying *lā ilāha*: 'there is no god...') and negation (saying: *illallāhu*: '...except Allāh'), is all baseless and contradicts the Sunnah as indicated in the above ḥadīth.

As for the ḥadīth in which it states that he pointed out without moving it, its chain of narrators is weakas I have examined in *Ḍaʿīf Abū Dāwūd* #175, and even if I assume it ṣaḥīḥ, the ḥadīth negates an act while the ḥadīth above affirms it and it is known among scholars, when two texts exits, one of which negates while the other one affirms, it is the text that affirms that scholars accept.

iron, referring to the forefinger.[15]

Also, the Companions of the Prophet (ﷺ) used to remind each other, that is, about pointing with the finger when supplicating.[16] He (ﷺ) used to do that in both *tashahhud*,[17] once, he (ﷺ) saw a man supplicating with his two fingers, so he said: "Make it one; make it one, and he pointed out with his forefinger".[18]

8.3 Obligation of the First *Tashahhud*, and Legality of Supplication During It

Then, he (ﷺ) would recite after each two *rak'ah "al-Taḥiyyah"*;[19] and the first thing he (ﷺ) used to recite at the sitting was: *"al-Taḥiyyat lillāh..."*[20]

When he forgot to perform [the *tashahhud*] after the first two *rak'ahs*, he would prostrate for forgetfulness (*sajdah al-sahw*).[21]

He (ﷺ) said: "Whenever you sit after the two *rak'ah*, then say: *al-Taḥiyyah*.... and then each of you should select the supplication he likes best and supplicate to Allāh, [with it],[22] in another narrations,

[15] Aḥmad, Bazzār, Abu Ja'far, al-Bukhtīrī in *al-'Amālī* (1/60), Ṭabarānī in his book *al- Du'ā'* (73/1), 'Abdul-Ghanī al-Maqdisī in his *Sunan* (2/12) with a ṣaḥīḥ isnād, al-Rūwyānī in his *Musnad* (2/249), and Bayhaqī.

[16] Ibn Abī Shaybah (2/123/2) with a ṣaḥīḥ isnād

[17] Nasā'ī and Bayhaqī with a ṣaḥīḥ isnād.

[18] Ibn Abī Shaybah (12/40/1) and (2/123/2), Nasā'ī, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him, and there is a report corroborating to it recorded by Ibn Abī Shaybah.

[19] Muslim and Abū 'Awānah

[20] Bayhaqī from the narration of 'Ā'ishah (*raḍiyAllāhu 'anhā*) with a ṣaḥīḥ isnād as stated by Ibn al-Mullaqin (2/28).

[21] Bukhārī and Muslim. It is also found in *al-Irwā' al-Ghalīl* #338.

[22] Nasā'ī, Aḥmad and Ṭabarānī in his *Mu'jam al-Kabīr* (3/25/1)with a ṣaḥīḥ isnād.

Albānī said: The apparent meaning of this ḥadīth indicates that it is prescribed to supplicate in the first and last *tashahhud*.

he (ﷺ) said: "In every sitting say: *al-Taḥiyyah...*"[23] and he (ﷺ) also ordered *'the man who prayed badly'* to do that too, as mentioned previously.

He (ﷺ) used to teach his Companions the *tashahhud* just as he used to teach them a *Sūrah* from the Qur'ān,[24] and it is the Sunnah to recite it quietly.[25]

8.4 The Different Wordings of *al-Tashahhud*

He (ﷺ) taught his Companions several types of *tashahhud*:

[1] The *tashahhud* of Ibn Mas'ūd (*raḍiyAllāhu 'anhu*), who said: "The Messenger of Allāh (ﷺ) taught me the *tashahhud* while his palm were in my palms, in the same way he used to teach me the *Sūrah* of the Qur'ān:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

> Al-Taḥiyyātu lillāh, wa al-Ṣalawātu wa al-Ṭayyibāt, al-Salāmu 'alayka ayyuhān-Nabiyyu wa-rahmat-ul-lāhi wa-barakātuh, al-Salāmu 'alayna wa 'alā 'ibadillāh al-Ṣālihīn. Ash-hadu an lā ilāha illallāh, wa-ashhadu anna Muḥammadān 'abduhu wa-Rasūluh.
>
> All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us, and on the righteous slaves of Allāh. [For when one says that, it includes every righteous slave in the heaven and the earth.] I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

[23] Nasā'ī with a ṣaḥīḥ isnād.
[24] Bukhāri and Muslim.
[25] Abū Dāwūd,Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) commented: This was while he (ﷺ) was among us, however, after he was taken,, we [the Companions] would say:

السَّلَامُ عَلَى النَّبِيِّ

al-Salāmu 'alā al-Nabiyyu

Peace be upon the Prophet[26]

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[26] Bukhārī, Muslim and Ibn Abī Shaybah (1/90/2), al-Sirāj, Abū Ya'lā in his *Musnad* (2/ 258). It is also found in *al-Irwā'* #321.

Albānī said: The statement of Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) indicates that the Companions (*raḍiyAllāhu 'anhum*) used to say " السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ - *al-Salāmu 'alayka ayyuhān-Nabiyyu*" only when the Prophet (ﷺ) was alive but after his death they started to say "السَّلَامُ عَلَى النَّبِيِّ - *al-Salāmu 'alā al-Nabiyyu*", which must have been said according to the direction of the Prophet (ﷺ).

'Ā'ishah (*raḍiyAllāhu 'anhā*) was corroborating this as she used to teach people to say "السَّلَامُ عَلَى النَّبِيِّ - *al-Salāmu 'alā al-Nabiyyu*" in the *tashahhud* which is a corroborating report that is recorded by al-Sirāj in his *Musnad* (9/1/2), and al-Mukhlaṣ in *al-Fawā'id* (11/54/1) with two ṣaḥīḥ isnāds.

Ḥāfiẓ Ibn Ḥajr said: It appears that the Companions used to say " السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ - *al-Salāmu 'alayka ayyuhān-Nabiyyu*", during the life of the Prophet (ﷺ), which is a format that uses the letter *"kāf"* to indicate the presence of the addressed person. However, after the death of the Prophet (ﷺ) they stopped using this format and replaced it with a format indicating the absence of the person; hence they used to say "السَّلَامُ عَلَى النَّبِيِّ - *al-Salāmu 'alā al-Nabiyyu*". In another place he also said: "Al-Subkī said in *Sharḥ al Minhāj* after mentioning this report which can only be found in *Musnad* Abū 'Awānah that: "If this was proven to be done by the Companions of the Prophet (ﷺ), it indicates that using the format used to address a person in presence (i.e. adjoining the letter *kāf*) is not obligatory; hence it should be said: "السَّلَامُ عَلَى النَّبِيِّ - *al-Salāmu 'alā al-Nabiyyu*" I say: The action of the Companions concerning this matter is established through authentic reports.(i.e. he refers to the authentic report in Bukhārī) and I found a strong supportive route, that is: 'Abdul-Razzaq narrated: Ibn Jarīj informed me that 'Atā informed him that the companions used to say during the life of the Prophet (ﷺ) " السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ - *al-Salāmu 'alayka ayyuhān-Nabiyyu*" but after he passed away, they started to say: "السَّلَامُ عَلَى النَّبِيِّ - *al-Salāmu 'alā al-Nabiyyu*". This report is transmitted through a ṣaḥīḥ isnād. As for the report narrated by Sa'īd Ibn Manṣūr from the way of Abū 'Ubaydah ibn 'Abdullāh ibn Mas'ūd who narrated that his father said that the Prophet (ﷺ) taught them the *tashahhud*. After he mentioned the *tashahhud* in the format he advocates, Ibn 'Abbās said: Rather, we used to say " السَّلَامُ عَلَيْكَ - *al-Salāmu 'alayka...*" as he (ﷺ) was alive. Ibn Mas'ūd said: That is what he taught us and that is what I know. This indicates that Ibn 'Abbās said what he said after investigating the matter and that Ibn Mas'ūd did not consult him in this matter. However, the narration from Abū Ma'mar is more authentic (i.e. the narration of Bukhārī) because Abū 'Ubaydah did not hear the ḥadīth from his father and on the top of =

[2] The *tashahhud* of Ibn ʿAbbās (*raḍiyAllāhu ʿanhumā*) reported: The Messenger of Allāh (ﷺ) used to teach us the *tashahhud*, in the same way he used to teach us [the *Sūrah* from] the Qur'ān:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لله، [الـ]سَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، [الـ]سَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَ[أَشْهَدُ] أَنَّ
مُحَمَّدًا رَسُولُ اللهِ، (وَفِي رواية: عَبْدُهُ وَرَسُولُهُ)

Al-Taḥiyyātu al-Mubārakātu al-Ṣalawātu al-Ṭayyibāt lillāh, al-Salāmu ʿalayka ayyuhān-Nabiyyu wa-rahmat-ul-lāhi wa-barakātuh, al-Salāmu ʿalayna wa ʿalā ʿibadillāh al-Ṣālihīn. Ash-hadu an lā ilāha illallāh, wa-ashhadu anna Muḥammadān Rasūlul-Allāh (*in another narration*: wa-ashhadu anna Muḥammadān ʿabduhu wa-Rasūluhu).[27]

All compliments, blessed words, prayers, pure words are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us and on the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh, and [I bear witness] that Muḥammad is the Messenger of Allāh (in one narration: ...is His slave and messenger)

[3] The *tashahhud* of Ibn ʿUmar (*raḍiyAllāhu ʿanhumā*), who related that the Messenger of Allāh (ﷺ) said in his *tashahhud*:

التَّحِيَّاتُ لله، [وَ]الصَّلَوَاتُ [وَ]الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ – وَبَرَكَاتُهُ – السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ – وَحْدَهُ لَا
شَرِيكَ لَهُ – وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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that the chain itself is weak." There are many expert scholars such as al-Qasṭalānī, al-Zarqānī, al-Laknawī and others who quoted the above statement of Ḥāfiẓ without criticizing any of what he said, which indicates their approval.

[27] Muslim, Abū ʿAwānah, al-Shāfiʿī and Nasāʾī.

Al-Taḥiyyātu lillāh, wa al-Ṣalawātu [wa] al-Ṭayyibāt, al-Salāmu ʿalayka ayyuhān-Nabiyyu wa-rahmat-ul-lāhi - wa-barakātuh, - al-Salāmu ʿalayna wa ʿalā ʿibadillāh al-Ṣāliḥīn. Ash-hadu an lā ilāha illallāh - waḥdahu lā sharīka lahu - wa-ashhadu anna Muḥammadān ʿabduhu wa-Rasūluh.

All compliments, prayers and good words are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh - *and I added to it*: ...and His blessings. - Peace be on us and on the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh - *and I added to it*: ...alone, He has no partner, - and I bear witness that Muḥammad is His slave and messenger.[28]

[4] The *tashahhud* of Abū Mūsā al-Ashʿarī (*raḍiyAllāhu ʿanhu*), who said that the Messenger of Allāh (ﷺ) said: "...and when you are sittings, so let the first thing you should say be:

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لله، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ الله
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ الله الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللهُ [وَحْدَهُ لَا شَرِيكَ لَهُ]، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Al-Taḥiyyātu al-Ṭayyibāt al-Ṣalawātu lillāh, al-Salāmu ʿalayka ayyuhān-Nabiyyu wa-rahmat-ul-lāhi wa-barakātuh, al-Salāmu ʿalayna wa ʿalā ʿibadillāh al-Ṣāliḥīn. Ash-hadu an lā ilāha illallāh - waḥdahu lā sharīka lahu - wa-ashhadu anna Muḥammadān ʿabduhu wa-Rasūluh

All compliments, good words and prayers are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us, and on the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh [alone, He has no partner], and I bear witness that Muḥammad is His slave and Messenger

as they are seven words that make up the greetings of prayer"[29]

[28] Abū Dāwūd and Dāraquṭnī who declared it ṣaḥīḥ

[29] Muslim, Abū ʿAwānah, Abū Dāwūd and Ibn Mājah

[5] The *tashahhud* of ʿUmar ibn al-Khaṭṭāb (*raḍiyAllāhu ʿanhu*), who used to teach people the following *tashahhud* while he was standing on the pulpit, saying:

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لله، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ الله وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ الله الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ [وَحْدَهُ لَا شَرِيكَ لَهُ]، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Al-Taḥiyyātu al-Ṭayyibāt al-Ṣalawātu lillāh, al-Salāmu ʿalayka ayyuhān-Nabiyyu wa-rahmat-ul-lāhi wa-barakātuh, al-Salāmu ʿalayna wa ʿalā ʿibadillāh al-Ṣālihīn. Ash-hadu an lā ilāha illallāh - [waḥdahu lā sharīka lahu] - wa-ashhadu anna Muḥammadān ʿabduhu wa-Rasūluh.

All compliments are due to Allāh; all pure titles are due to Allāh; all good words [are due to Allāh]; all prayers are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us and on the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.[30]

[6] The *tashahhud* of ʿĀʾishah bint Abi Bakr (*raḍiyAllāhu ʿanhumā*);

[30] Mālik and Bayhaqī. Though this report is not explicitly raised to the Prophet (ﷺ) but it is deemed as if it is raised to the Prophet (ﷺ) because it is obvious that such wordings cannot be said out of one's opinion. And, if it was as such, then it cannot be less favored than the other different wordings, as Ibn ʿAbd al-Barr said.

Albānī said: It should be noted that none of the previously mentioned types of *tashahhud* includes the additional part *"wa maghfiratuh"* after the word *"wabarakatuh"*; therefore it cannot be given any weight or consideration. In fact, some of the righteous predecessors objected to the use of such an addition i.e. Ṭabarānī recorded in his *Muʿjam* (3/56/1) with a ṣaḥīḥ isnād that Ṭalḥah Ibn Muṣarrif said: Rabīʿ Ibn Khaytham added the word *"wamaghfiratuh"* after the word *"wabarakatuh"*! ʿAlqamah criticised that and said: We only say what we were taught, that is: *"al-Salāmu ʿalayka ayyuhān-Nabiyyu wa-rahmat-ul-lāhi wa-barakātuh"*. It is obvious that ʿAlqamah learned this from his teacher, ʿAbdullāh ibn Masʿūd (*raḍiyAllāhu ʿanhu*). It was reported that ʿAbdullāh Ibn Masʿūd was teaching a man the *tashahhud* and when he reached the part *"Ash-hadu an lā ilāha illallāh"*, the man added: *"waḥdahu lā sharīka lahu"*, ʿAbdullāh said: Indeed! But, we only recite what we are taught. This report is recorded by Ṭabarānī in his *Muʿjam al-Awsaṭ* #2848 with a ṣaḥīḥ isnād, if al-Mussayyab al-Kāhilī heard from Ibn Masʿūd.

al-Qāsim Ibn Muḥammad said: ʿĀ'ishah used to teach the *tashahhud* and point with her hand saying:

التَّحِيَّاتُ، الطَّيِّبَاتُ، الصَّلَوَاتُ ، اَلزَّاكِيَاتُ لله،
السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ الله وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ الله
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا الله، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Al-Taḥiyyātu, al-Ṭayyibātu, al-Ṣalawātu, al-Zakiyātu lillāh,al-Salāmu ʿalā al-Nabiyyu wa-rahmat-ul-lāhi wa-barakātuh, al-Salāmu ʿalayna wa ʿalā ʿibadillāh al-Ṣālihīn. Ash-hadu an lā ilāha illallāh, wa-ashhadu anna Muḥammadān ʿabduhu wa-Rasūluh.

All compliments, good words, prayers, all pure titles are due to Allāh; Peace be upon the Prophet and on the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and messenger[31]

8.5 Sending Prayers (*ṣalāt*) on the Prophet (ﷺ) and When to be Said in Prayer

He (ﷺ) used to send prayers (*ṣalāt*) on himself in the first *tashahhud* and as well as other places.[32] He (ﷺ) prescribed this prayer for his nation, ordering them to send prayers on him after sending *salām* on him,[33] and he taught them various ways do so:

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[31] Ibn Abī Shaybah (1/293), al-Sarāj, al-Mukhillaṣ, and Bayhaqī (2/144).

[32] Abū ʿAwānah in his *Ṣaḥīḥ* (2/324) and Nasā'ī

[33] Albānī said: The Companions asked the Prophet (ﷺ): "O Messenger of Allāh! We have learnt how to greet you [in the *tashahhud*] but how should we recite the prayer on you?" He replied: "Say: *Allāhumma Ṣalli ʿalā Muḥammad....*". The Prophet (ﷺ) in this ḥadīth did not specify this to the first or the second *tashahhud*; hence it can be used as evidence to prove that it is [prescribed to say the *ṣalāwāt* on the Prophet in the first *tashahhud*, which is the view of Imām al-Shāfiʿī as he stated in *al-Umm*, and it is the view that his Companions deemed it the most correct one as declared by al-Nawawī in *al Majmūʿ* (3/460) and *al-Rawḍah al-Ṭālibīn* (1/263 - the edition of the Islāmic Office Publishing House]. It is also the view of al-Wazir Ibn Habirah al-Ḥanbalī as stated in *al-Ifṣāḥ*, and was quoted and agreed on by Ibn Rajab in =

[1] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammad, wa ʿalā Ahli Baytih, wa ʿalā azwājihi wa dhurrīyatihi, kamā ṣallayta ʿalā Āli Ibrāhīm, innaka Ḥamīdun Majīd. Wabārik ʿalā Muḥammad wa ʿalā Āli baytih, wa ʿalā azwājihi wa dhurriyatih, kamā bārakta ʿalā Āli Ibrāhīm, innaka Ḥamīdun Majīd.[34]

O Allāh! send prayers on Muḥammad[35], and on his household, and on his wives and progeny, as you sent prayers on the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muḥammad, and his household, and his wives and progeny, as you sent blessings on the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

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Dhayl al-Ṭabaqāt (1/280). In fact, there are many aḥadīth regarding saying the prayer on the Prophet (ﷺ) in the *tashahhud* in general without specifying whether it is the first or the last *tashahhud*, which I indicated without quoting them because they do not comply with the conditions I adopted to identify aḥadīth as ṣaḥīḥ although the meanings of these reports support each other. Not to mention, opponents have no authentic evidence to establish their view. It should be noted that the view that states it is disliked to say it [i.e. *Allāhumma Ṣalli ʿalā Muḥammad wa ʿalā Āli-Muḥammad*] in the first *tashahhud* is baseless and they have no evidence to support it. In fact, I consider the one who does not say it in the first *tashahhud* as a person who does not comply with the order of the Prophet (ﷺ) in this regard.

[34] Aḥmad and al-Ṭaḥāwī with a ṣaḥīḥ isnād. The two Ṣaḥīḥs (Bukhāri and Muslim) has this report without the part *"Ahli Baytih"*.

[35] Albānī said: The most appropriate explanation of what the prayer on the Prophet (ﷺ) means is the one provided by Abū'l-ʿĀliya who said: "The prayer of Allāh on His prophet refers to His praise and glorification for the Prophet while the prayer of angels and others on the Prophet refers to asking Allāh to glorify and praise him. The intended meaning of this prayer is to ask Allāh to increase it and not the prayer per se. This was mentioned by Ḥāfiẓ Ibn Ḥajr in *Fatḥ al-Bārī* who also rejected the famous view that the prayer of Allāh refers to His Mercy. Ibn al-Qayyim detailed this subject sufficiently in his *Jalāʾ al-Afhām*."

[2] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى [إِبْرَاهِيمَ، وَعَلَى] آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى [إِبْرَاهِيمَ، وَعَلَى] آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammad, wa ʿalā Ahli-Muḥammad, kamā ṣallayta ʿalā [Ibrāhīm wa ʿalā] Āli-Ibrāhīm, innaka Ḥamīdun Majīd. Allāhumma bārik ʿalā Muḥammad wa ʿalā Āli Muḥammad kamā bārakta ʿalā [Ibrāhīm wa ʿalā] Āli-Ibrāhīm, innaka Ḥamīdun Majīd.

O Allāh! send prayers on Muḥammad, and on the family of Muḥammad, as you sent prayers on [Ibrāhīm, and on] the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh! send blessings on Muḥammad, and on the family of Muḥammad, as you sent blessings on [Ibrāhīm, and on] the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.[36]

[3] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ [وآلِ إِبْرَاهِيمَ]، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى [إِبْرَاهِيمَ وَ] آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammad, wa ʿalā Āli-Muḥammad, kamā ṣallayta ʿalā Ibrāhīm [wa Āli-Ibrāhīm], innaka Ḥamīdun Majīd. Wabārik ʿalā Muḥammad wa ʿalā Āli-Muḥammad kamā bārakta ʿalā [Ibrāhīm wa] Āli-Ibrāhīm, innaka Ḥamīdun Majīd.

O Allāh! send prayers on Muḥammad, and on the family of Muḥammad, as you sent prayers on Ibrāhīm, [and the family of Ibrāhīm]; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muḥammad, and on the family of Muḥammad, as you sent blessings on [Ibrāhīm, and] the family of Ibrāhīm; You are indeed Worthy of Praise, Full of

[36] Bukhārī, Muslim and Nasā'ī in his work *ʿAmal al-Yawm wa al-Laylah* (162/54), al-Ḥamaydī (138/1) and Ibn Mandah (68/2) who said: "This is a ḥadīth whose authenticity is agreed on"

Glory.[37]

[4] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ [النَّبِيِّ الأُمِّيِّ]، وَعَلَى آلِ مُحَمَّدٍ، كَمَا
صَلَّيْتَ عَلَى [آلِ] إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ [النَّبِيِّ الأُمِّيِّ]،
وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى [آلِ] إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammad, [al-Nabbī al-Ummī], wa ʿalā Āli-Muḥammad, kamā ṣallayta ʿalā [Āli]-Ibrāhīm, wa-bārik ʿalā Muḥammad, [al-Nabbī al-Ummī], wa ʿalā Āli-Muḥammad, kamā bārakta [Āli]-Ibrāhīm, innaka Ḥamīdun Majīd.

O Allāh! send prayers on Muḥammad [the Unlettered Prophet], and on the family of Muḥammad, as you sent prayers on [the family of] Ibrāhīm; and send blessings on Muḥammad [the Unlettered Prophet] and the family of Muḥammad, as you sent blessings on [the family of] Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.[38]

[5] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى
[آلِ] إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ [عَبْدِكَ وَرَسُولِكَ]،
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ [وَعَلَى آلِ إِبْرَاهِيمَ]

Allāhumma ṣalli ʿalā Muḥammad ʿabdika wa-rasūlika, kamā ṣallayta ʿalā [Āli]- Ibrāhīm, wa-bārik ʿalā Muḥammad, [ʿabdika wa-rasūlika], wa ʿalā Āli-Muḥammad, kamā bārakta ʿalā Ibrāhīm [wa ʿalā Āli-Ibrāhīm].

O Allāh! send prayers on Muḥammad, Your slave and messenger, as You sent prayers on [the family of] Ibrāhīm. And send blessings on Muḥammad [Your slave and messenger], [and the family of Muhammad,] as you sent blessings on Ibrāhīm [and on the famly of Ibrāhīm].[39]

[37] Aḥmad, Nasāʾī, Abū Yaʿlā in his *Musnad* (44/2) with a ṣaḥīḥ isnād.
[38] Muslim, Abū ʿAwānah, Ibn Abī Shaybah in his *Muṣannaf* (2/132/1), Abū Dāwūd, Nasāʾī (159-161) and Ḥākim who declared it ṣaḥīḥ.
[39] Bukhārī, Nasāʾī, al-Ṭaḥāwī, Aḥmad, Ismāʿīl al-Qāḍī in *Faḍl al-Ṣalāt ʿalāal-Nabīyy* (p. 28, 1st edition, p. 62 - 2nd edition, with my checking).

[6] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، [وَعَلَى] أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى [آلِ] إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَ[عَلَى] أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى [آلِ] إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammad, [wa ʿalā] azwājihi wa dhurrīyatihi, kamā ṣallayta ʿalā [Āli]-Ibrāhīm, wabārik ʿalā Muḥammad wa [ʿalā] azwājihi wa dhurrīyatihi kamā bārakta ʿalā [Āli]-Ibrāhīm, innaka Ḥamīdun Majīd.

O Allāh! send prayers on Muḥammad and [on] his wives and progeny, as You sent prayers on [the family of Ibrāhīm]. And send blessings on Muḥammad, and [on] his wives and progeny, as You sent blessings on [the family of] Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.[40]

[7] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammad, wa ʿalā Āli-Muḥammad, wabārik ʿalā Muḥammad wa ʿalā Āli-Muḥammad kamā ṣallayta wa bārakta ʿalā Ibrāhīm wa Āli-Ibrāhīm, innaka Ḥamīdun Majīd.

O Allāh! send prayers on Muḥammad, and on the family of Muḥammad, and send blessings on Muḥammad, and on the family of Muḥammad, as you sent prayers and sent blessings on Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.[41]

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[40] Bukhārī, Muslim and Nasāʾī (164/59)

[41] Nasāʾī (159/47), al-Ṭaḥāwī, Abū Saʿīd Ibn al-ʿArabi in *al-Muʿjam* (79/2) with a ṣaḥīḥ isnād, and Ibn al-Qayyim stated in *Jalāʾ al-Afhām*, (p. 14-15), that it is narrated by Muḥammad Ibn Isḥāq and then he declared it ṣaḥīḥ.

8.6 Important Notes about Sending Prayers on the Prophet (ﷺ)

The First Note: It can be noticed that most of the different wordings of the prayer on the Prophet (ﷺ) does not mention Ibrāhīm alone but rather adjoins his family to his name such as the format: *"As You have made the mention and praise of the family of Ibrāhīm transcendent."* This is because the Arabic word *'āli'*, which translates to *'family'*, includes the man as well as his dependent household members. The example of this use can be noted in the Qur'ān: Allāh says,

إِنَّ ٱللَّهَ ٱصۡطَفَىٰٓ ءَادَمَ وَنُوحٗا وَءَالَ إِبۡرَٰهِيمَ
وَءَالَ عِمۡرَٰنَ عَلَى ٱلۡعَٰلَمِينَ ٣٣

> "Indeed, Allāh chose Adam and Nūḥ and the family of Ibrāhīm and the family of Imrān over the worlds"
>
> [*Āl-'Imrān* (3):33]

and

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ ٣٤

> "except the family of Lot - We saved them before dawn"
>
> [*Qamar* (54): 34],

and

رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ

> "May the mercy of Allāh and His blessings be upon you, people of the house."
>
> [*Hūd* (11):73]

and the statement of the Prophet (ﷺ): "O Allāh, exalt the mention of the family of Abū Awfā'."

Shaykh al-Islām Ibn Taymiyyah said:

> "The most narrated reports stated the part *"kamā ṣallayta ʿalā Ibrāhīm"* and *"kamā bārakta ʿalā Ibrāhīm"* and some reports only mentioned Ibrāhīm alone without mentioning his family and that is because he is the main person and all his family are included accordingly even if not mentioned. And some other reports mentioned the family of Ibrāhīm alone to make a reference to him."

It is noteworthy to mention that scholars attempted to understand the reason of the comparison in his statement, *"kamā ṣallayta ʿalā Ibrāhīm"* for it is true that the model for comparison is normally superior to the one being compared; here, the opposite is the case, since Muḥammad (ﷺ) is of a rank higher than the rank of Prophet Ibrāhīm (*ʿalayhis-salām*), and so the prayer on him sought from Allāh in the statement should be more excellent than any prayers received or to be received by anyone else. In light of these facts, scholars provided ten answers that can be found in *Fatḥ al-Bārī* and *Jalāʾ al-Afhām*, some of which are farfetched, but only one opinion seems to be strong and was accepted by Ibn Taymiyyah and Ibn al-Qayyim. The said view states that:

> "The family of Ibrāhīm includes prophets unlike the family of Muḥammad. That being the case, when a person asks Allāh to bestow on the Prophet (ﷺ) a prayer that is similar to the prayer He bestowed on Prophet Ibrāhīm (*ʿalayhis-salām*) and his family that comprises of other Prophets, the family members of the Prophet (ﷺ), who do not reach the rank of Prophets, will therefore receive that which they deserve, leaving the prayer of Allāh that is exclusive to Prophets, including Ibrāhīm (*ʿalayhis-salām*), to be bestowed on the Prophet (ﷺ), hence he will be granted a privilege that others do not have!"

Ibn al-Qayyim commented on the above mentioned explanation:

> "This is the best explanation of all other explanations. However, it is even better to say that Muḥammad (ﷺ) is from the

family of Ibrāhīm (*'alayhis-salām*). In fact, he is the best of the family of Ibrāhīm (*'alayhis-salām*) i.e. 'Alī Ibn Ṭalḥah narrated from Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) that he commented on the verse: *"Indeed, Allāh chose Adam and Nūḥ and the family of Ibrāhīm and the family of Imrān over the worlds"* [*Āl-'Imrān* (3):33]: "Muḥammad is from the family of Ibrāhīm. This verse is a textual evidence because knowing that other Prophets are included in the family of Ibrāhīm (*'alayhis-salām*) then it befits more to say that the Messenger of Allāh Prophet Muḥammad (ﷺ) is also from his family.

That being the case, when we say *"kamā ṣallayta 'alā Ibrāhīm"*, it will also include the Prophet (ﷺ) and all the Prophets from the offspring of Ibrāhīm. In this statement [i.e. the prayer we ask from Allāh to be on the Prophet and Ibrāhīm], Allāh, Most High, orders us to invoke him to have His prayer on the Prophet (ﷺ) and his family specifically as much as we ask Him to have His prayer, in general, on the family of Ibrāhīm, one of whom is the Prophet (ﷺ). Thus, his family receives that which they deserve while the prayer which suits prophets, is granted to him (ﷺ). With no doubt, the prayer that Allāh bestows on the family of Ibrāhīm and accordingly the Prophet (ﷺ), since he is one of his family, is more perfect than the prayer that the Prophet (ﷺ) receives alone.

Therefore, we ask Allāh to send His prayer on him specifically, which evidently is better than what Ibrahim (*'alayhis-salām*) received. This explains the wisdom of likening the prayer on the Prophet to the rayer on Ibrāhīm, and indicates that the intended prayer on the Prophet (ﷺ) is greater than the prayer on him that he receives indirectly through the prayer on the family of Ibrāhīm. The wording of the statement appears to mean that we ask Allāh to have His prayer on the Prophet similar to the one He had on Ibrāhīm and his family, but it implies that the *"compared to"*, Ibrāhīm in this case, receives less than what the *"compared person"*, Muḥammad (ﷺ) does in this case, because he receives the prayer given to the family of Ibrāhīm in addition to the prayer specific to him,

> which shows that he has a rank higher than the rank of Ibrāhīm and his family, including the Prophets, and so this prayer indicates his superior virtue and high rank over all other Prophets.
>
> So, may Allāh glorify and honour the mention of the Prophet and his family, and save him and his family from all the trials of this life and the hereafter, and reward him with the best reward that a prophet may ever receive for his nation! O Allāh! send prayers on Muḥammad, and on the family of Muḥammad, and send blessings on Muḥammad, and on the family of Muḥammad, as you sent prayers and sent blessings on Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory."

The Second Note: The respected reader will notice that despite the different wordings of the statements concerning the prayer on the Prophet, all of them include the prayer on the family, wives and offspring of the Prophet (ﷺ). That being said, limiting the prayer on the Prophet (ﷺ) without mentioning them is not according to the Sunnah and does not comply with the command of the Prophet. Thus, any of the complete statements that were reported to be said from the Prophet (ﷺ) should be recited in both the first and the second *tashahhud*. This is the adopted view of Imām al-Shāfiʿī who said in *al-Umm* (1/102): "The wordings of the first and second *tashahhud* are the same and I mean with the word *"tashahhud"*, both the *tashahhud* and the prayer on the Prophet (ﷺ) that both are obligatory to recite [in the first and the second *tashahhud*]."

As for the report that states that he (ﷺ) did not recite anything else except the *tashahhud* after the first two *rakʿah* it is a weak report as I have concluded in *Silsilah Aḥādith al-Ḍaʿīfah* #5816.

It is from the wonders of this era and because of the academic chaos that made Muḥammad Isʿāf al-Nashāshibī dare to challenge

in his book *al-Islām al-Ṣaḥīḥ*, and has the audacity to reject the sending of prayers on the family of the Prophet (ﷺ) when sending prayers on him, despite it being firmly established in the Bukhārī and Muslim, and elsewhere, despite the authentic reports from many Companions such as Kaʿb Ibn ʿUjrah, Abū Ḥumayd al-Sāʿidī, Abū Saʿīd al-Khudrī, Abū Masʿūd al-Anṣārī, Abū Hurayrah and Ṭalḥah Ibn Ubaydullāh (*raḍiyAllāhu ʿanhum*). Some of these reports showed that the Companions asked the Prophet (ﷺ): *"How do we send prayers on you?"* and then the Prophet (ﷺ) taught them the aforesaid different wordings. Al-Nashāshibī argues that the verse,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾

"O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace."

[*al-Aḥzāb* (33): 56]

did not include anyone with the Prophet (ﷺ), hence no one else but him should be mentioned. Then he exaggerated in his objection when he refused to accept that the Companions asked him about the prayer on him since the meaning of prayer is known to them, which means supplication, therefore, since they knew the meaning of prayer, it does not make sense that they asked him about it! This argument is obviously misleading because they did not ask him about the meaning of prayer so he didn't object to it but rather inquired about the wording that should be used in the prayer, as evident in all the previously mentioned reports. That being the case, there is nothing to wonder at because their question was about the prescribed way which cannot be known except through the legislator. The example of this case is like when Allāh says *"Establish the Prayer"* then they inquire about the prescribed way to perform prayer though they understand the linguistic meaning of prayer, as it is obvious. Further, it is also fallacious to argue that as Allāh did not mention anyone with the Prophet (ﷺ), no one should be mentioned with him because it is known to all Muslims that the Prophet (ﷺ) is the one

who explains the words of the Lord of Worlds. Allāh, Most High, says:

أَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

"Truly, We have sent down to you the Qur'ān to explain to people what have been revealed to them"

[*al-Naḥl* (16): 44].

And, the Prophet (ﷺ) explained how to recite the prayer on him and as he included his family in it then it is a must to accept it because Allāh says,

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ

" [O believers] adhere to all that the Messenger ordain for you "

[*al-Ḥashr* (56): 7]

and the authentic famous ḥadīth of the Prophet (ﷺ): "I was given the Qur'ān and its equal with it [i.e. the Sunnah]"[42]

I wonder what al-Nashāshibī, and those who may fall into the trap of his words, would say about those who may deny the *tashahhud* in prayer or condemn women for leaving the prayer and fasting during their menses on the grounds that Allāh, Most High, did not mention the *tashahhud* in Qur'ān and only mentioned the standing, bowing and prostrating, and did not mention in the Qur'ān that menstruating women are excused from praying and fasting during their menses? I wonder whether he would agree with them or object to what they said. If they agree with such arguments, which I hope they don't, then it is obvious that they have deviated and opposed Muslims, and if they reject such arguments then that is the truth! And this is the same response we encounter with the fallacious argument of al-Nashāshibī.

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[42] It is also found in *Takhrīj Mishkāt al-Masābīh* #163 and #4247.

O Muslim, beware! Do not attempt to understand the Qur'ān without consulting the Sunnah, for you will never be able to even if you were as knowledgeable as Sibawayh[43] in Arabic language! Learn from the example of al-Nashāshibī who is one of the great expert linguists in the Arabic language in this century but he deviated when he was too proud with his knowledge in Arabic language, thus attempted to understand the Qur'ān without consulting the Sunnah, which he denied! The examples are too many to mention in this book and what I have mentioned so far should be sufficient! And Allāh is the One who guides to success.

The Third Note: Readers can also notice that none of the different wordings in the *Ṣalāt* on the Prophet (ﷺ) includes the word *'Sayyid (master)'*, therefore later scholars differed on whether it is prescribed to use it in the *Ibrāhīmī Ṣalāt* or not. However, as it is too lengthy to mention in this book or to list the names of the scholars who objected to the use of this word in the *al-Ṣalāt* on the Prophet, then it is clear that one must adhere strictly to the teachings of the Prophet (ﷺ) since he was asked about what a person should say and replied to it ordering people: "Say, *Allāhumma ṣalli ʿalā Muḥammad.*" Nonetheless, I would like to quote the statement of Ḥāfiẓ Ibn Ḥajr al-ʿAsqalānī, who is one of the greatest Shafiʿī scholars who combined the knowledge of *fiqh* and ḥadīth concerning this subject, as it spread among the later Shafiʿī scholars that which is the opposite of his teaching.

Ḥāfiẓ Muḥammad Ibn Muḥammad Ibn Muḥammad al-Gharābīlī (born in 790 and died in 835[AH]) who was accompanying Ḥāfiẓ Ibn Ḥajr all the time, said:

> "Ḥāfiẓ Ibn Ḥajr, may Allāh benifit us with his life, was asked about the use of the word *'Sayyid (master)'* in the *al-Ṣalāt* on the Prophet (ﷺ) in the prayer and outside it, regardless of its

[43] One of the famous grammarian and scholar of the Arabic language

ruling as being obligatory or preferable, such as saying: *Allāhumma ṣalli ʿalā Sayyidinā Muḥammad*, or the master of mankind or the master of the sons of Adam? Or should one just suffice with saying: *Allāhumma ṣalli ʿalā Muḥammad*? And which one is better; to say the word *'Sayyid (master)'* since it is one of his established attributes or to avoid using it since there are no reports indicating the use of such a word in the prayer on him?

He, May Allāh be pleased with him, answered: "Indeed, following the wording used in the reports raised to the Prophet (ﷺ) is better. No one should say, he (ﷺ) may not have used it out of his humbleness just as he did not say *'ṣallalāhu ʿalayhi wa sallam'* when he mentioned his name in it though his nation is prescribed to say that whenever his name is mentioned. This is because we say: If that practice was favoured, it would have been reported from any of the Companions or the *Tabiʿīn*, and we have not found any report indicating that they said it despite the large number of reports from them.

Imām al-Shāfiʿī, may Allāh raise his ranks, is one of those who glorifies the Prophet (ﷺ) the most and he said in the introduction of his book, which is the book that his followers rely on, "*Allāhumma ṣalli ʿalā Muḥammad* every time his name is mentioned by those who remember him and every moment his name is forgotten by the heedless". It appears that he adjoined the last part to the prayer on him because of his interpretation to the authentic ḥadīth in which it says: "*Subḥān Allāh*, the number of His Creation" and it is established that the Prophet (ﷺ) said to one of the mothers of the believers - his wife - when he saw her excessively glorifying and exalting Allāh, "I have recited some words after you, if the words I recited were weighted they would have overweighed yours" then he mentioned the words he recited, and he used to love comprehensive supplications.

Al-Qāḍī ʿIyāḍ dedicated a section in *al-Shifā'*, regarding the manner of *al-Ṣalāt* on the Prophet (ﷺ) under which he listed reports from

the Companions and *Tabi'īn*. However, none of which included the word *'Sayyidinā (our master)'*. The following are some of the reports mentioned:

i. The narration of 'Alī bin Abī Ṭālib (*raḍiyAllāhu 'anhu*), that he used to teach people the manners of *al-Ṣalāt* on the Prophet (ﷺ) by saying: "O Allāh; the Flattener of earths and the Creator of the high heavens, bestow Your lofty prayers, and Your increasing blessings, and any remaining prayers upon Muḥammad; your slave and Messenger, the opener of what is closed."[44]
ii. It was also reported that 'Alī bin Abī Ṭālib (*raḍiyAllāhu 'anhu*) used to say: "The prayers of Allāh; the Beneficent, the Merciful, of the Angels whom draw near to Him, the Prophets, the truthful sincere ones, the righteous martyrs, and of whatever exalts You, O Lord of Worlds! Be upon Muḥammad son of 'Abdullāh, Seal of the Prophets, leader of the God-fearing..."[45]
iii. It was reported from 'Abdullāh Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) used to say: "O Allāh, bestow Your prayers, Your blessings and Your Mercy on Muḥammad, your slave and messenger; the Imām of goodness and the messenger of mercy..."[46]
iv. Al-Ḥasan al-Baṣrī used to say: whoever wants to have a cupful of drink from the hand of al-Musṭaphā [i.e. the Prophet], he should say: "O Allāh! Bestow your prayer on Muḥammad, his family, his Companions, his wives, his children, his offspring, his household members, his in-laws, his helpers, his followers, and all those who love him."[47]

The above reports are most of what al-Qāḍī 'Iyāḍ recorded in *al-Shifā'* concerning the wordings of *al-Ṣalāt* on the Prophet (ﷺ) that the Companions and *Tabi'īn* used to recite:

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[44] Allāhumma dāḥī al-madḥuwwāt wabārī al-masmūkāt ij'al sawābiq Ṣalāwatik wa nawāmī barakātik wa zā'id taḥiyyatik 'alā Muḥammad 'abdika wa rasūlika, al-fātiḥu limā Aghliq.

[45] Ṣalawātu-Allāhi al-Barri al-Raḥīm, wal Malai'kah al-Muqarrabīn, wal-Nabiyyīn wal Ṣiddīqīn wal-shuhadā al-Ṣāliḥīn, wama sabbaḥa laka min shay' yā Rabb al-'Ālamīn! 'alā Muḥammad ibn 'Abdillāh khātim al-Nabīyyīn wa-Imām al-Muttaqīn...

[46] Allāhumma ij'al-Ṣalawātaka wa barakātaka wa raḥmataka 'alā 'abdika wa-Rasūlika, Imām al-khayri wa rasūla al-raḥmah...

[47] Allāhumma Salli 'alā Muḥammad wa 'alā ālihi wa aṣḥābihi wa azwājihi wa awlādihi wa dhurīyyatihi wa ahli-baytih wa as-hārihi wa anṣārihi wa ashyā'aihi wa muḥibbih.

As for the report stating that Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) used to say the word *'Sayyid (master)'* in his prayer on the Prophet: *"Allāhumma, ij'al faḍā'il Ṣalawātika wa raḥmatik wa barakātik 'alā sayyid al-mursalīn..."* is recorded by Ibn Mājah and its chain of narrators is weak. The ḥadīth of 'Alī (*raḍiyAllāhu 'anhu*) mentioned above at the beginning is recorded by Ṭabarānī has an acceptable chain of narrators and I explained its unique words in *Faḍal al-Nabī* (ﷺ) written by Abū'l-Ḥasan Ibn al Fāris.

Shāfi'ī scholars mentioned in their books that if a man swears that he will recite the best prayer on the Prophet (ﷺ), the way to fulfill his vow is to say: "O Allāh! May the mention and praise of Muḥammad transcendent every time the heedless ones remember him and every time the heedless ones forget to remember him."

Al-Nawawī said: "The correct thing to be said in such case [to fulfill his swearing] is: 'O Allāh! May the mention and praise of Muḥammad; his household, his wives and his offspring be transcendent as You have made the mention and praise of the family of Ibrāhīm transcendent...To the end of it.'"

However, some later scholars objected to his view and argued that there is nothing in any of the two different wordings used for sending prayer on the Prophet that he mentioned that may prove the superiority of either, let alone there is no text reported to indicate so. As for the judging, which of the two statements are more superior then the wordings of *"O Allāh! May the mention and praise of Muḥammad be transcendent every time the heedless ones remember him and every time the heedless ones forget to remember him"* is obviously better.

This subject is famous in jurisprudence books, and the purpose of mentioning the statements of jurists concerning the best wordings to use in the prayer on the Prophet is to show that none of them

ever considered the word *'Sayyid (master)'* because if it was preferable to use it, you will not find all of them overlooking such a word! Indeed, all the goodness is in adhering to the Prophet (ﷺ). And Allāh knows best." End of Quote!

The view that Ḥāfiẓ Ibn Ḥajr, may Allāh bestow His mercy on him, is also the view adopted by *Ḥanafī* scholars: i.e. they affirm that is not prescribed to use the word that indicates the mastership of the Prophet (ﷺ) in order to adhere to the direct noble command of the Prophet. This is because adhering to his commands is the truthful evidence of someone's love for him. Allāh says, in its meaning,

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ

"Say, if you truly love Allāh, then follow me and Allāh shall love you"

[*al-Baqarah* (2): 31]

This is why Imām al-Nawawī said in *al-Rawḍah* (1/265): "The most perfect prayer on the Prophet (ﷺ) is "'O Allāh! May the mention and praise of Muḥammad; his household, his wives and his offspring be transcendent as You have made the mention and praise of the family of Ibrāhīm transcendent...To the end of it.', which is the third type of prayer, mentioned above, and he did not mention the word *'Sayyid (master)'* !

The Fourth Note: You should know that the first and fourth wordings of the prayer on the Prophet (ﷺ) are what the Prophet taught his Companions to say when they asked him what wordings they should use when reciting prayer on him. This was used to prove that these wordings are the best because the Prophet (ﷺ) would not choose for the Companions, let alone himself, to recite except the best and most honorable wordings. This is why al-Nawawī said if a person swears to say the best prayer on the Prophet (ﷺ), he will not fulfill it except by saying the wordings he (ﷺ) taught his Companions. Al-

Subkī explained that reciting any of these two wordings shows that a person recites the prayer on the Prophet (ﷺ) with certainty, while any other type of wording indicates doubts, because when the Companions asked *"How do we send prayers on you?."* He (ﷺ) said: *"say such and such"*, hence he specified the prayer on him to be what he taught them. End. This was mentioned by al-Haythamī in *al-Durr al-Manḍūd* (25/2) and then he mentioned in (27/1) that the prayer on the Prophet (ﷺ) happens if anyone recites any of the ways mentioned in the authentic *aḥadīth*.

The Fifth Note: You should know that it is not prescribed to select parts of the different wordings of prayer on the Prophet (ﷺ) then combine all that together and come up with a new wording, and the same applies to the types of *tashahhud* because doing so is an innovation. The Sunnah is to recite each of the above mentioned types from time to time i.e. one time to recite the first and the second time to recite another one and so forth, as *Shaykh al Islām*, Ibn Taymiyyah explained in *Majmūʿ al-Fatāwā* (69/253/1) under the topic *"The Takbīr in the two ʿĪds"*.

The Sixth Note: The renowned scholar Ṣiddīq Ḥasan Khan mentioned in *Nuzūl al-Abrār bi'l-ʿIlm al-Ma'thūr min al-Adʿiyah wal- 'Adhkār*, (p. 161), after he listed many *aḥādīth* about the virtue of sending prayers on the Prophet (ﷺ):

> "There is no doubt that scholars of ḥadīth and narrators of the purified Sunnah are the Muslims who recite the Prayer on the Prophet the most because it is one of their tasks in this noble knowledge to send prayer on him in every ḥadīth they mention; hence their tongues remain moist with his mention (ﷺ). All books of Sunnah and ḥadīth, regardless of their types whether they are *Jamiʿ* or *Musnad* or *Muʿjam* or *Juz'* etc, include thousands of *aḥādīth*, the smallest of which is *al-Jāmiʿ al-Saghīr* of al-Suyūṭī which includes ten thousand *aḥādīth*, so what do you think about the other books? This

> group is the saved one who deserves the company of the Prophet (ﷺ) the most on the Day of Judgment and the ones who will be most pleased with his intercession. No one will reach equal status except those who present better than what they have offered! If you seek good and safety, be a scholar of *aḥādīth* or try to be among the people of ḥadīth otherwise it does not matter... because there are no benefits to receive if you were less than that."

I ask Allāh, Exalted be He, to make me among those scholars of *aḥādīth* who deserve the company of the Prophet (ﷺ) the most, and may this book be evidence of being as such.

He (ﷺ) also set the guidance of *du'ā'* in this *tashahhud* as well, saying, when you sit after every two *rak'ahs*, then say: *al-Taḥiyyāt...* and then he should select of the supplications what is most pleasing to him."[48]

8.7 Standing up for the Third and then the Fourth *Rak'ah*

Then, he (ﷺ) used to stand up to perform the third *rak'ah* whilst saying *takbīr*,[49] and he (ﷺ) ordered *'the man who prayed badly'*: "....then, repeat it in every bowing and prostration" as mentioned previously.

When he (ﷺ) stood from the sitting position, he would say *takbīr*, and then stand up[50] and he (ﷺ) would raise his hands[51] with this *takbīr* sometimes.

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[48] Nasā'ī, Aḥmad and Ṭabarānī from the narration of Ibn Mas'ūd (*raḍiyAllāhu 'anhu*), the details are given in *Silsilah Aḥādīth as-Ṣaḥīḥah* #878 where I also addressed the *fiqh* of this ḥadīth. There is a route corroborating this ḥadīth in *Majma' al-Zawā'id* (2/142) from the narration of Ibn al-Zubayr (*raḍiyAllāhu 'anhumā*).

[49] Bukhārī and Muslim

[50] Abū Ya'lā in his *Musnad* (284/2) with a ṣaḥīḥ isnād, the details are given in *Silsilah Aḥādīth as-Ṣaḥīḥah* #604.

[51] Bukhārī and and Abū Dāwūd

If he (ﷺ) wanted to stand up for the fourth *rak'ah*, he would say *Allāhu Akbar*[52], which he ordered *'the man who prayed badly'* to do it as explained previously, and sometimes, he (ﷺ) used to raise his hands[53] with this takbeer sometimes.

Then, he (ﷺ) used to sit on his left foot, at ease, until each bone returned to its place, then stand up, supporting himself on the ground; and he would clench his fists,[54] supporting himself with his hands when standing up.[55]

He would recite *al-Fātiḥah* in both these *rak'ahs*, and he ordered *'the man who prayed badly'* to do that. In *Ẓuhr* prayer, he would sometimes add a few verses to this, as has been explained in the section: *'Recitation in Ẓuhr Prayer'*.

8.8 *Qunūt* in the Five Obligatory Prayer During Times of Calamites

When he (ﷺ) wanted to supplicate for or against someone, he would perform *qunūt*[56] in the last *rak'ah* [of his prayer after rising from] bowing; right after saying: "Allāh hears he who praises Him, O Allāh to You all is all praise.[57] He (ﷺ) used to supplicate loudly,[58] and he (ﷺ) would raise his hands,[59] and those behind him (ﷺ) used

[52] *Ibid.*

[53] Abū 'Awānah and Nasā'ī with a ṣaḥīḥ isnād

[54] Bukhārī and Abū Dāwūd

[55] Al-Ḥarbī in *Gharīb al-Ḥadīth.* Bukhārī and Abū Dāwūd recorded what indicate such meaning. As for the ḥadīth, he (ﷺ) forbade that a man should support himself with his hand when getting up during prayer is weak and munkar as I have explained in *Silsilah Aḥādīth al-Ḍa'īfah* #967.

[56] *Qunūt* has different meanings but in this context it means: supplicating in the prayer whilst being in the position of standing.

[57] Bukhārī and Aḥmad

[58] *Ibid.*

[59] Aḥmad and Ṭabarānī with a ṣaḥīḥ isnād.

Albānī said: To raise the hands in *qunūt* is the *madhhab* of Aḥmad and also Isḥāq Ibn =

to say: *Āmīn.*[60]

He (ﷺ) used to practice *qunūt* in all the five obligatory prayer,[61] however, he (ﷺ) only say *qunūt* in them when he wanted to supplicate for people or to supplicate against people.[62] In one occasion he supplicated in the *qunūt*: "O Allāh! Safeguard al-Walīd Ibn al-Walīd, Salamah Ibn Hisham and 'Ayyash Ibn Abī Rabī'ah! O Allāh! Inflict Your severe torture on [the tribe of] Muḍar and strike them with (famine) for years like that of the time of Yūsuf!"[63] In another longer version of the ḥadīth it has the addition: "O Allāh curse [the tribes of] Liḥyān, Ru'l, Dhakwān and 'Uṣayyah who disobeyed Allāh and His Messenger."[64]

Then, after he (ﷺ) finished the *qunūt*, he would say: *"Allāhu Akbar"*, then prostrate.[65]

8.9. *Qunūt* in *al-Witr*

He (ﷺ) used to do *qunūt* in the *Witr* prayer[66] sometimes,[67] and he

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Rāḥawayh, *cf.* Marwazī's *Masā'il* (p. 23). As for wiping the face with the hands after finishing the supplication in *qunūt*, it was not reported; hence it is an innovation. As for the reports about wiping the face with hands after completing supplication outside the prayer, all are weak, some of which are weaker than the other reports. I have detailed this subject in *Ḍa'īf Abū Dāwūd* #262 and *Silsilah Aḥādīth as-Ṣaḥīḥah* #597, wherein I have investigated the grading of these reports. This is why al-'Izz Ibn 'Abdul-Salam said in one of his *fatāwa*: "This [i.e. wiping the face after supplication in prayer] is only done by the ignorant."

[60] Abū Dāwūd and al-Sarāj, and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him and others.

[61] Abū Dāwūd, al-Sarāj and Dāraquṭnī with two ṣaḥīḥ isnāds.

[62] Ibn Khuzaymah in his *Ṣaḥīḥ* (1/78/2), al-Khaṭib in *Kitāb al-Qunūt* with a ṣaḥīḥ isnād.

[63] Aḥmad and Bukhārī

[64] Muslim

[65] Nasā'ī, Aḥmad, al-Sarāj (109/1) and Abū Ya'lā in his *Musnad* with a ṣaḥīḥ isnād.

[66] Ibn Naṣr and Dāraquṭnī with a ṣaḥīḥ isnād

[67] Albānī said: The reason for saying that he used to do it sometimes is because the companions, who reported the prayer of *al-Witr*, did not mention that the Prophet (ﷺ) recited *qunūt* in it. If he (ﷺ) used to practice it all the time then they would have narrated it. It is
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(ﷺ) used to do it before bowing.[68]

He (ﷺ) taught al-Ḥasan ibn ʿAlī (*raḍiyAllāhu ʿanhumā*) to say after finishing the recitation of Qur'ān in his *Witr* the following supplication:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، [فـ] إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، [وَ] إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ. [لَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ]

Allāhumma ahdinī fīman hadayt, waʿāfinī fīman ʿāfayt, watawallanī fīman tawallayt, wabārik lī fīma aʿaṭayt, waqinī sharra ma ḍadayt, [fa]-innaka taqḍī walā yuqḍa ʿalayk,[wa] innahu la yadhillu man wālayt, [walā yaʿaizzu man ʿādayt], tabārakta rabbanāwataʿālay, lā manjā minka illā ilaykt[69]

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only Ubayy Ibn Kaʿb (*raḍiyAllāhu ʿanhu*) who narrated it, which indicates that he used to do it sometimes. In light of this fact, it proves that *qunūt* in *al-Witr* is not obligatory, which is the view of the majority of scholars. This is why Ibn al-Hamām, the researching *ḥanafī* scholar admitted in *Fatḥ ul-Qadīr* (1/306 and 359-360) that the view stating that it is obligatory is a weak opinion that has no evidence to support it. This acknowledgement shows his fairness and that he is far from blind following as his statement opposes the view of his *Madhhab*.

[68] Ibn Abī Shaybah (12/41/1), Abū Dāwūd, Nasā'ī in *al-Sunan al-Kubrā* (218/1-2), Aḥmad, Ṭabarānī, Bayhaqī, Ibn ʿAsākir (4/244/2) with a ṣaḥīḥ isnād, Ibn Mandah in *al-Tawḥid* (70/2) recorded only the supplications he (ﷺ) used to recite with another with a ṣaḥīḥ isnād. It is also found in *al-Irwā'* #426.

[69] Ibn Khuzaymah in his *Ṣaḥīḥ* (1/119/2) and Ibn Abī Shaybah.

Note: The part *"walā yaʿaizzu man ʿādayt"* is an addition that is established in authentic *aḥādīth* as stated by Ḥāfiẓ Ibn Ḥajr in *al-Talkhīṣ*, and which I verified in *al-Aṣl*. On the other hand, al-Nawawī may have overlooked this point and stated in *Rawḍah al-Ṭālibīn* (1/253) that it is an addition added by scholars just like the addition of *"falaka al-ḥamdu ʿalā māqaḍayta, astaghfiruka wa atūbu 'ilayka"* and surprisingly he said after a couple of lines after he made that statement: "Scholars agreed to condemn al-Qāḍī Abī al-Ṭayyib for his objection to the part *"walā yaʿaizzu man ʿādayt"* as it was narrated in a report recorded by Bayhaqī. And Allāh knows best"

Albānī said: Nasā'ī recorded a report that has the addition at the end of it which is: *"Allāhumma ṣalli ʿalā al-nabī al-ummī* - may Allāh send prayers on the unlettered Prrophet".

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O Allāh, guide me amongst those whom You have guided, safeguard me from all harm amongst those whom You have safeguarded, support me amongst those whom You support and bless for me what You have granted me. Protect me from the evil You have decreed for verily You decree and none can decree over You. Indeed, he whom You support is never humiliated and ashamed and he whom You take as an enemy is never honoured or glorified. O our Lord, Most deserving of everlasting praise and Exalted are You. Indeed, there is no escape from You except to You.

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However, the isnād of this report is weak and the report was also weakened by Ḥāfiẓ Ibn Ḥajr, al-Qastalānī, al-Zurqānī and others. Therefore, I have not included this part in the body of this book, according to my method where I gather all the additions and then incorporate them in the main report, as it does not comply with the conditions I have stated in the introduction of this book. Al-ʿIzz Ibn ʿAbdul-Salam said in one of his *fatāwa* (66/1): "There are no authentic reports stating the prayer on the Prophet (ﷺ) in the *qunūt*; hence nothing should be added to the prayer of the Prophet". This statement shows one should not be too lenient with using the concept of good innovation (*bidʿah ḥasanah*) as some latter scholars are. However, I retreated my position concerning adding the prayer on the Prophet (ﷺ) as it has been proven through the report that states that Ubayy Ibn Kaʿb (*raḍiyAllāhu ʿanhu*) led the people in the *qiyām* of Ramaḍān and recited the prayer on the Prophet (ﷺ) at the end of his *qunūt*. This incident took place during the rule of ʿUmar Ibn al-Khaṭṭāb (*raḍiyAllāhu ʿanhu*) and was recorded by Ibn Khuzaymah in his *Ṣaḥīḥ* (1097). The same practice was also established to be authentic from Abū Ḥalīmah Muʿādh al-Anṣārī who also led people in Ramaḍān during the time of ʿUmar, and this report was recorded by Ismāʿīl al-Qāḍī #107. That being the case, adding the prayer on the Prophet (ﷺ) at the end of the *qunūt* is deemed a lawful act that the righteous predecessors practiced, therefore it should not be said that this addition is an innovation (*bidʿah*). And Allāh knows best

SECTION NINE

The Final *Tashahhud*

9.1 The Obligation of *Tashahhud*

Then, after completing the fourth *rak'ah*, he (ﷺ) used to sit to recite the final *tashahhud*, and his orders concerning what to be performed in this position are the same as his orders regarding the first *tashahhud* except that he (ﷺ) used to sit in the *mutawarrikan* position [in which he would sit on his buttock].[1]

He (ﷺ) used to sit on his left upper thigh on the ground, both his feet protruding from one side [i.e. the foot comes out from underneath the right].[2] He (ﷺ) would place his left leg underneath his (right) thigh and shin,[3] and he (ﷺ) would keep the right foot upright on its toes.[4] But, sometimes he (ﷺ) would spread it.[5] He (ﷺ) used

[1] Bukhārī

Albānī said: The *Sunnah* is to sit in the *al-Iftirāsh* position [i.e. place the left foot on the ground and sit on its ankle, while keeping the right foot standing vertically on its toes, which are pointed towards the direction of the *qiblah*] in the prayer that is composed of two units such as *Fajr*. This distinction is made by Imām Aḥmad as reported in *Masā'il Ibn Hānī* (p. 79).

[2] Abū Dāwūd and Bayhaqī with a ṣaḥīḥ isnād.

[3] Muslim and Abū 'Awānah

[4] Bukhārī

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to hold his left knee with his left palm and leaned on it.[6]

He set the example of sending prayers on him (ﷺ) in this *tashahhud*, just as in the first *tashahhud*; the ways of sending prayer on him (ﷺ) have been mentioned in the section: sending prayers on him.

9.2 The Obligation of Sending Prayers on the Prophet (ﷺ)

The Prophet (ﷺ) heard a man supplicating in his prayer without glorifying Allāh, Most High, and sending prayers on the Prophet (ﷺ), so he commented: "This man has been hasty!" Then, he called him and said to him and others: "When one of you prays, begin with praising and glorifying your Lord, Exalted be He, then follow it with sending prayers (in one narration: he should send prayers) on the Prophet (ﷺ), and then supplicate as he want."[7]

Also, he (ﷺ) heard a man praying and during which he glorified Allāh and praised Him, sending prayers on the Prophet (ﷺ) in prayer, upon that, the Prophet (ﷺ) said to him: "Supplicate and you shall be answered, and ask Him [for all that you want] and you shall be granted [what you wish]"[8]

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[5] Muslim and Abū 'Awānah.

[6] *Ibid.*

[7] Aḥmad, Abū Dāwūd, Ibn Khuzaymah (1/83/2), Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

Albānī said: You should know that this ḥadīth indicates that the prayer on the Prophet (ﷺ) is obligatory in the last *tashahhud* as per his command. This view is advocated by Imām al-Shafi'ī and Imām Aḥmad in the final two reported views from him, not to mention that it is also the view adopted by a group of Companions and others. In fact, al-Ājurrī said in *al-Sharī'ah*, (p. 415): "Whoever does not recite the prayer on the Prophet (ﷺ) in the last *tashahhud* is required to repeat his prayer". That being said, whoever described the view of Imām al-Shāfi'ī concerning the subject matter as odd was unfair as elucidated by the renowned jurist al-Haytamī in *al-Durr al-Manḍūd 'alā sahib al- Maqām al-Maḥmūd* (section 13-16).

[8] Nasā'ī with a ṣaḥīḥ isnād.

9.3 The Obligation to Seek Refuge [with Allāh] from Four Things before Supplicating

He (ﷺ) used to say: "When you finish the last *tashahhud*, seek refuge with Allāh from four things, saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ،
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ [فِتْنَةِ] الْمَسِيحِ الدَّجَّالِ

Allāhumma innī aʿūdhu bika min ʿathābil-qabri, wa min ʿathābi jahannama, wa min fitnat al-maḥyā wal-mamāti, wa min sharri [fitnah] al-masīḥ al-dajjāl.

O Allāh! I take refuge in You from the torment of fire, from the punishment in the grave, from the trials and tribulations of life and death, and from the evil of the trial of the false Christ. Then, ask Allāh for all that you want."[9]

He (ﷺ) used to recite the said supplication in his *tashahhud*.[10] Also, he (ﷺ) used to teach it to the Companions, may Allāh be pleased with them, just as he used to teach them the *Sūrahs* of the Qur'ān.[11]

9.4 Supplication before the *Salām*, and its Various Types

The Prophet (ﷺ) used to recite different supplications in his prayer,[12] he also endorsed other supplications, and "ordered the

[9] Muslim, Abū ʿAwānah, Nasāʾī, Ibn al-Jārūd in *al-Muntaqā* (p.27). It is also found in *al-Irwā'* #350.

[10] Abū Dāwūd and Aḥmad with a ṣaḥīḥ isnād.

[11] Muslim and Abū ʿAwānah.

[12] Albānī said: The reason that I said *"in his prayer"* instead of saying *"in the tashahhud"* is because the textual evidence mentions the prayer without limiting it to *tashahhud* or other places. Thus, it includes every position in which supplication is deemed appropriate such as supplicating in the prostration and *tashahhud*, which the Prophet (ﷺ) encouraged us to invoke Allāh in these two positions as have been stated previously.

worshipper to select of them what he wishes."[13] They are:

[1] اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

Allāhumma innī aʿūdhu bika min ʿathābil-qabr, aʿūdhu bika min fitnat -al-masīḥ al-dajjāl, wa aʿūdhu bika min fitnat al-maḥyā wal-mamāti, Allāhumma inni aʿūdhu bika minal ma'thami wal-maghram.

O Allāh, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the temptation and trial of the false Christ, and I seek refuge in You from the trials and tribulations of life and death. O Allāh, I seek refuge in You from sins and indebtedness. [14]

[2] اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ [بَعْدُ]

Allāhumma innī aʿūdhu bika min-sharri mā ʿamiltu wa-min sharri mā lam aʿamal [baʿdu].

O Allāh, I seek refuge in You from the evil of the sins that I

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[13] Bukhārī and Muslim.

al-Athram said: "I asked Imām Aḥmad: What should I supplicate after the *tashahhud*? He said: "Use that which was reported in *aḥādīth*." I said: "But, did not the Messenger of Allāh say 'Then, invoke Allāh using the supplication you like'? He said: "Select one from the supplications reported in the *aḥādīth*." I repeated my inquiry again and he reaffirmed his position regarding this matter." This was narrated by Ibn Taymiyyah who liked this view and said in *Majmūʿ al- Fatāwā* (69/218/1): "The definite article (*al*) adjoined with the word *duʿā* (i.e. supplication) in the ḥadīth indicates the meaning: "The *duʿā* that Allāh likes" and does not indicate the use of any supplication... thus, it is best for a person to use the reported prescribed supplications, which are reported in *aḥadīth*, and those which are found beneficial". I say: The statement of Shaykh al-Islām is correct but to know which supplication is beneficial, that requires acquiring sound knowledge and there are only a few who possess this knowledge. Therefore, it is more befitting to suffice with the supplications mentioned in the authentic reports, particularly if these reports include the things sought by the one who supplicates. And Allāh knows best.

[14] Bukhārī and Muslim

have committed and from the evil of abstaining from committing good deeds.[15]

[3] اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

Allāhumma ḥasibnī ḥisāban yasīrān

O Allāh, Judge me leniently [on the Day of Judgement][16]

[4] اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ (وَفِي رواية: الْحُكْمِ)، وَالْعَدْلَ فِي الْغَضَبِ وَالرِّضَى، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ [لَا تَنْفَدُ، وَ] لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَى بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَ[أَسْأَلُكَ] الشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

Allāhumma bi ʿilmikal-ghayb, waqudratika ʿalā al-khalq, aḥyinī mā ʿalimta al-hayata khayrān lī, watawaffanī idhākānat al-wafata khayrān lī, Allāhumma wa as-aluka khashyataka fil-ghaybi wa-shahadāh, wa-as-aluka kalimata al-ḥaqqi (al-ḥukm) wal-ʿadla filghadabi war-ridia, wa-as-aluka al-qaṣda fill faqri wal ghina, wa-as-aluka naʿīman laa yabīd, wa-as-aluka qurrata ʿaynin [lā tanfad wa] lā tanqaṭiʿ, wa-as-aluka al-riḍā baʿdal qaḍā, wa-'as-aluka bardal ʿayshi baʿadal-mawt, wa-'as-aluka lathata al-naẓari ilā-wajhika, wa-['as-aluka] al-shawqa ilā liqā'ik, fī ghayri ḍarrā muḍirrah, walā fitnatin muḍillah, Allāhumma zayyinnā bizīnā al-īmān, wājʿalna hudātan muhtadīn.

O Allāh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to

[15] Nasā'ī with a ṣaḥīḥ isnād, Ibn Abī ʿĀṣim in *al-Sunnah* #370, with my checking; the addition is from the latter

[16] Aḥmad and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

be good for me and take my soul if You know death to be better for me. O Allāh, I ask you to grant me the trait of being fearful of You in secret and in public and I ask You to make me utter only the truth, in times of pleasure and anger. I ask you to make me spend reasonably in times of wealth and poverty and I ask You for interminable enjoyable wealth and joy which will never cease. I ask You to make me pleased after experiencing what You have decreed upon me, and for an easy life after death. I ask You for the sweetness of looking upon Your Face and longing to meet You in a manner which entails neither a calamity which will bring about harm nor a trial which will cause deviation. O Allāh, beautify us with the adornment of *īmān* and make us of those who guide and are rightly guided.[17]

[5] He (ﷺ) taught Abu Bakr (*raḍiyAllāhu 'anhu*) to say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allāhumma innī ẓalamtu nafsī ẓulmān kathīrān, walā yaghfiru-th-thunūba illa ant, faghfir-lī maghfiratan min 'indik warḥamnī, innaka ant al-Ghafūr al-Raḥīm.

O Allāh, I have indeed excessively wronged myself and none can forgive sins except You, so grant me a Forgiveness from You and bestow Your mercy upon me. Truly, You are the Most Forgiving, the Most Merciful.[18]

[6] He (ﷺ) instructed 'Ā'ishah (*raḍiyAllāhu 'anha*) to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ [عَاجِلِهِ وَآجِلِهِ] مَا عَلِمْتُ مِنْهُ وَمَا
لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، [عَاجِلِهِ وَآجِلِهِ] مَا عَلِمْتُ مِنْهُ
وَمَا لَمْ أَعْلَمِ، وَأَسْأَلُكَ (وَفِي رواية: اللَّهُمَّ إِنِّي أَسْأَلُكَ) الْجَنَّةَ وَمَا

[17] Nasā'ī and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.
[18] Bukhārī and Muslim.

قَرَّبَ مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ
قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ (وَفِي رواية: اللَّهُمَّ إِنِّي أَسْأَلُكَ) مِنَ [الْـ]
خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ [مُحَمَّدٌ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
إِسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّم]،
[وَأَسْأَلُكَ] مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ [لِي] رُشْداً

"Allāhumma innī as'aluka minal-khayri kullih, ['ājilihi wa ājilih], mā 'alimtu minhu wa mā lam 'alam, wa a'ūdhu bika minal-sharri kullihi, 'ājilihi wa ājilih, mā 'alimtu minhu wa mā lam 'alam, wa as'aluka (*in another report:* Allāhumma inni as'aluka) al-jannata wa mā qarraba ilayha min qawilin aw a'amal, wa a'ūdhu bika minal-nār wa mā qarraba ilayha min qawilin aw 'amal, wa as'aluka (in another report: Allāhumma innī as'aluka) min [al] khayri mā sa'alaka 'abduka wa rassūluka [Muḥammad (ﷺ), wa a'ūdhu bika min sharri mā asta'ātha minhu 'abduka wa rasūluka Muḥammad [ṣalāllāhu 'alayhi wa sallam], wa as'aluka mā qaḍayta lī min amrin an taj'ala 'āqibtahu [lī] rushdān."

O Allāh, I ask You to grant me all the goodness; that which is immediate and that which is yet to come in this life and the hereafter; all that which I know of and all that which I do not know about. And, I take refuge in You from all the evil, that which is immediate and that which is yet to come in this life and the hereafter; that which I know of and that which I do not know about. O Allāh, I ask You to let me enter Paradise and direct me to all words and actions that will draw me closer to it, and I take refuge in You from Hellfire and all that will draw me closer to it. O Allāh, I ask You from all the goodness that Your slave and Messenger, Muḥammad [ﷺ] asked you from, and I take refuge in You from the evil of what Your slave and Messenger Muḥammad [ﷺ] sought Your refuge from. And, I ask You to decree that the outcome of all

that you have decreed upon me to be good. [19]

[7] He (ﷺ) asked a man: "What do you say in your prayer?" The man replied: "I recite the *tashahhud* then I ask Allāh to grant me paradise and I seek His refuge from the Fire. By Allāh, I neither understand the words you and Mu'ādh *hum* [in the prayer after the *tashahhud*]". The Prophet (ﷺ) replied: "The words we *hum* revolve around what you asked from Allāh."[20]

[8] Once, he (ﷺ) heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا أَللهُ (وَفِي رواية: بالله) [اَلْوَاحِدُ] الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allāhumma inni as-aluka yā Allāh (in another report: billāh), [al-Wāhid] al-Aḥad, al-Ṣamad allathī lam yalid walam yūlad, walam yakun lahu kufuwān aḥad, al-taghfir lī thunūbī innaka anta al-Ghafūr al-Raḥīm.

O Allāh, I ask You, O Allāh, (in another report: by Allāh); the One, the Eternal Refuge Who neither begets nor is born, nor is there to Him any equivalent, to forgive my sins. Indeed, You are the Most forgiving, the Compassionate [to believers].

The Prophet (ﷺ) said: "he has just been forgiven; he has just been forgiven."[21]

[9] He (ﷺ) heard another man saying in his *tashahhud*:

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[19] Aḥmad, al-Ṭayālsī, Bukhārī in *al-Adab al-Mufrad*, Ibn Majah, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him. I did its *takhrīj* in *Silsilah Aḥādīth al-Ṣaḥīḥah* #1542.

[20] Abū Dāwūd, Ibn Mājah and Ibn Khuzaymah (1/87/1) with a ṣaḥīḥ isnād.

[21] Abū Dāwūd, Nasā'ī, Aḥmad and Ibn Khuzaymah, and Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ [وَحْدَكَ لَا شَرِيكَ
لَكَ]، [الْمَنَّانُ] [يَا] بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ [إِنِّي أَسْأَلُكَ] [الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ]

Allāhumma inni Asa-luka binna laka al-ḥamdu, lā ilāha illā ant, [waḥdaka lā sharīka laka], [al-Mannān], [yā] badīʿassamawāti wal-arḍi, yā dhal-Jalāli wal-Ikrām, yā Ḥayyu yā Qayyūm, [innī asa'luka] [al-janna wa aʿūdhu bika min al-nar].

O Allāh, I ask You, for all praise is to You alone. There is no god worthy of worship except You. You are One with no partner. [O Allāh], You are Al Mannan [i.e. the Bestower who showers His slaves with His favours and abundance grace], who originated both earth and heavens [without a previous example or design]! O Lord of Majesty and Honour, O Ever-Living One, O Self-Existing One, I ask You Paradise and I take refuge in You from Fire.

Upon hearing it, the Prophet said: "Do you know what this man has just said in his supplication?" The Companions replied: "Allāh and His Messenger know!" He said: "By the One in whose hands is my soul, He asked Allāh by His Great Name[22] (in another report:

[22] Albānī said: This ḥadīth endorses the intercession through the Beautiful Names and Attributes of Allāh, which reflects the commands of Allāh in the Qur'ān: *"And to Allāh belongs the best names, so invoke Him by them."* [*al-Aʿrāf* (7): 180]. As for interceding through other things such as the status or right or position of the Prophet (ﷺ), Abū Ḥanīfah, May Allāh bestow His mercy upon him, stated that it is disliked, which is the view adopted by his students too, and when they state a matter is disliked in its absolute format, they intend to mean it is forbidden. However, it is unfortunate to see most people today, including many shaykhs, never use this prescribed type of intercession that all scholars agree upon, and rarely find any of them interceding to Allāh through His Names and Attributes, all the while, they ensure to use the innovated type of intercessions, the least of that is what is disputable. But, they keep practicing it all the time as if it is impossible not to use any other type of intercession. *Shaykh al-Islām* Ibn Taymiyyah authored a good book about this subject that he titled *al-Tawassul and al-Wasīlah*, which I recommend the reader to read it as it is significant and unique. Then, I recommend to also read the material I wrote concerning the issue of intercession which I titled *al-Tawwassul*, Its types and Rulings, which was printed =

His Greatest Name), which if one supplicate through it, his prayers will be answered and his wishes will be granted."[23]

[10] He used to say at the end before he performs the *taslīm*:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ،
وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،
أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhhumma ighfir lī mā qaddamtu wa mā akhkhartu wamā asrartu wamā aʿalantu wamā asraftu wamā anta aʿalamu bihi minnī, anta al muqaddimu wa anta al mu'akhkhiru, lā ilāha illā ant.

O Allāh, forgive me for my past sins and for all that which I postponed while I should not have postponed, and for my concealed and overt deeds, and for my extravagance and for whichever sins You know that I have committed but I have not noticed. You put forward whoever You wish to worship You and hold back whoever You wish to defer from worshipping You. None has the right to be worshipped except You.[24]

=
twice, as it is important too and includes a refutation of some of the new doubts cast by some contemporary PhD holders whom I ask Allāh to Guide and guide us with them too.

[23] Abū Dāwūd, Nasā'ī, Aḥmad, Bukhāri in *Al Adab Al Mufrad*, Ṭabarānī, Ibn Mandah in *al-Tawḥīd* (44/2 and 67/1 and 70/1-2) with a ṣaḥīḥ isnād.

[24] Muslim and Abū ʿAwānah

SECTION TEN

al-Taslīm

Then, he (ﷺ) used to [turn his face] to the right side and say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Assalāmu ʿalaykum wa-raḥmatu Allāh

Peace and Allāh's Mercy be on you

until one can see the whiteness of his right cheek, then turn his face to the left side and say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Assalāmu ʿalaykum wa-raḥmatu Allāh

Peace and Allāh's Mercy be on you

until one can see the whiteness of his left cheek.[1]

Sometimes, he (ﷺ) used to add to the end of *taslīm* on the right:

وَبَرَكَاتُهُ

wabarakātuh

[1] Muslim #582 with similar meaning, Abū Dāwūd, Nasā'ī, Tirmidhī who declared it ṣaḥīḥ

...and His blessings (be on you).[2]

When he said:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

assalāmu ʿalaykum wa-raḥmatu Allāh

Peace and Allāh's Mercy be on you

to his right, he would sometimes shorten the *taslīm* when he turned his face to the left side:

السَّلَامُ عَلَيْكُمْ

assalāmu ʿalaykum

Peace be on you.[3]

Sometimes, he (ﷺ) only sufficed with one *taslīm* only [i.e. he (ﷺ) turned his face] to the right side a bit, or a little then said

السَّلَامُ عَلَيْكُمْ

assalāmu ʿalaykum

Peace be on you.[4]

They used to gesture with their hands when saying the *taslīm* to the right and left; when the Messenger of Allāh (ﷺ) saw them, he said: "What is the matter with you, gesturing with your hands as if they were tails of rebellious horses? When any of you say the *taslīm*, he should look towards his companion and not indicate with his hand."

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[2] Abū Dāwūd, Ibn Khuzaymah (1/87/2) with a ṣaḥīḥ isnād, and ʿAbdul Haqq al-Ishbilī in his *al-Aḥkām* (56/2) in which he also declared it ṣaḥīḥ, al-Nawawī and Ibn Ḥajr, ʿAbdul-Razzaq in his *al-Musannaf* (2/219), Abū Yaʿlā in his *Musnad* (3/1252), Ṭabarānī in his *Muʿjam al-Kabīr* (3/67/2) and his *Muʿjam al-Awsaṭ* (1/2600/2), and Dāraquṭnī from another route.

[3] Nasāʾī, Aḥmad and al-Sarāj with a ṣaḥīḥ isnād.

[4] Ibn Khuzaymah, Bayhaqī, al-Ḍiyāʾ in *al-Mukhtarā*, ʿAbdul-Ghanī al-Maqdīsī in his *Sunan* (243/1) with a ṣaḥīḥ isnād, Aḥmad, Ṭabarānī in his *Muʿjam al-Awsaṭ* (32/2), al-Bayhaqī, Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him., Ibn al-Mullaqqin (29/1). Its *takhrīj* is in *al-Irwāʾ* under ḥadīth #327.

[When they prayed with him [afterward] they did not gesture with their hands.] (In another report he (ﷺ) said: "It suffices you to place your hand on your thigh then salute the greeting of *taslīm* to your brother who is on your right and left sides.)[5]

10.1 The Obligation of *al-Taslīm*

He (ﷺ) used to say: "...it (the prayer) ends with the *taslīm*."[6]

[5] Muslim, Abū 'Awānah, al-Sarāj, Ibn Khuzaymah and Ṭabarānī.

Albānī said: The *Ibādiyyah* sect distorted this ḥadīth and recorded in their unknown *Musnad* of Rabī' using a different wording in order to use it as evidence on the invalidity of prayer should a person raise his hands with *takbīr*. This altered report was used by al- Siyyabī whom I refuted in the introduction of this book. See also *Silsilah Aḥādith al-Ḍa'īfah* #6044.

[6] Ḥākim who declared it ṣaḥīḥ and al-Dhahabī agreed with him. The complete ḥadīth was mentioned previously in *"Section on Takbīr."*

In Conclusion

All the above mentioned reports explaining the prayer of the Prophet (ﷺ) apply to both men and women. This is because there is nothing in the Sunnah that indicates the exemption of women from some of these actions. In fact, the statement of the Prophet (ﷺ): *"Pray as you have seen me praying"* is general and so includes women too. Ibn Abī Shaybah recorded in his *Musannaf* (1/75/2) with a ṣaḥīḥ isnād that Ibrāhīm al-Nakh'ī said: "The woman should pray as the man prays."

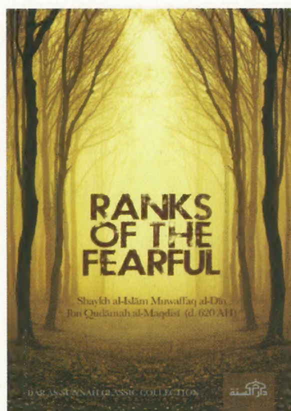
As for the report about the woman should join (her body parts) and gather herself when prostrating and that she prostrates differently than men is a *mursal* report and hence cannot be used as evidence. The said report is recorded by Abū Dāwūd in *al-Marāsīl* (117/87) from the way of Yazīd Ibn Abī Ḥabīb and its checking can be found in *Silsilah Aḥādith al-Ḍa'īfah* #2652.

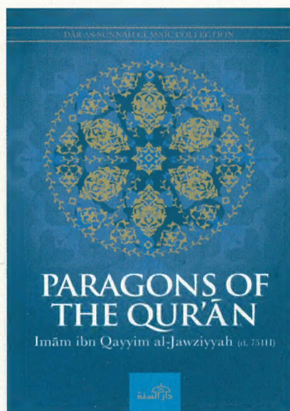
As for the report that Ibn 'Umar used to order his women to sit while folding their legs when sitting in the prayer, it isnād is not authentic, for it contains 'Abdullāh ibn al-'Amrī who is a weak narrator. This report was quoted by Imām Aḥmad and recorded by his son, 'Abdullāh (p. 71). In contrast, Bukhārī reported in *al Tārīkh al-Ṣaghīr* (p. 95) with a ṣaḥīḥ isnād that Umm al-Dardā' used to sit in her prayer like how men sit in their prayer and she was known as being a scholar of Islāmic jurisprudence.

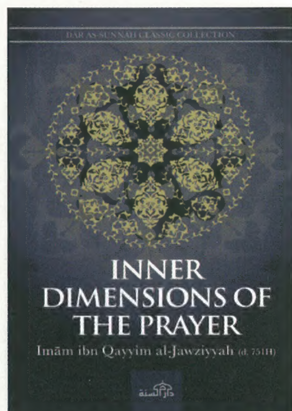
This is all that I could collect from reports concerning the description of the prayer of the Prophet (ﷺ), from its beginning (i.e. *takbīr*) and to its end (i.e. *taslīm*). I ask Allāh, Most High, to make this work sincerely for His sake only and a source of guidance to the Sunnah of His Prophet (ﷺ).

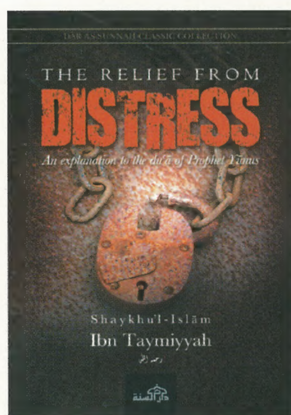
Glorified be Allāh, and Praised. Glorified be You, O Allāh, and Praised. I bear the witness that there is no god worthy of worship except You. I seek forgiveness from You and repent to You.O Allāh! send prayers on Muḥammad, and on the family of Muḥammad, and send blessings on Muḥammad, and on the family of Muḥammad, as You sent prayers on Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

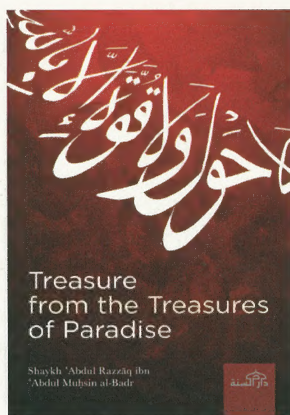
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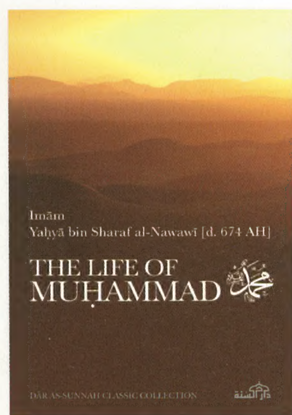


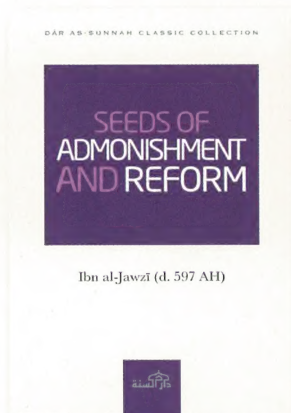


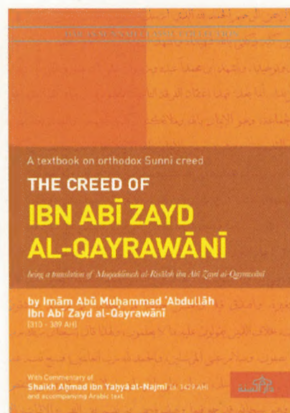


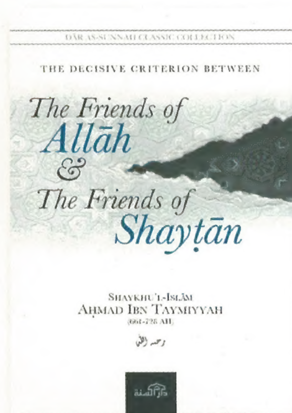














Description of the

Prophet's Prayer

صفة صلاة النبي صلى الله عليه وسلم
من التكبير إلى التسليم كأنك تراها

Imām Muḥammad Nāṣir al-Dīn al-Albānī

Prayer is a fundamental act of worship and central to Islām; its importance cannot be emphasized enough. Muslims strive to perfect their prayer for it is indeed a dividing line between faith and disbelief, and will also be the first thing mankind is question about by Allāh on the Day of Judgment. Therefore much has been dedicated to the topic of prayer from the vast body of Islāmic literature - from its rulings to the finer details of its characteristics etc.

Ṣifatu Salāt al-Nabī is a renowned work of the Imām and scholar of ḥadīth, Muḥammad Nāṣir al-Dīn al-Albānī (may Allāh bestow His Mercy upon him). The original work in Arabic was a unique milestone lending a fresh approach in presenting the topic. We are therefore proud to present before the reader, the English translation of it. The intent behind the compilation of the book was clearly noted by the author, and he stated, *"I did not come across a book (on prayer) that covered the topic comprehensively, so I felt obliged to produce a book that collected together as many features of the Prophet's prayer ﷺ as possible, from the takbeer (opening of the prayer) to the tasleem (concluding of the prayer)..."*

He further asserted his preferred methodology employed in the book, by adopting strict principles of adhering to the authentic Sunnah, and the difficult task he faced in ensuring this course was adhered to. The book has since developed into a study text and a primer that is deliberated and taught throughout the Muslim expanse. It sets a standard in reviving a holistic approach to prayer - and thereby a means towards perfecting one's servitude to Allāh.

It is our hope that this new English rendering will ensure an earnest continuation in helping Muslims follow the guidance of the Prophet ﷺ in their daily worship. And that the application of this book becomes a catalyst for those who love the Prophet ﷺ in fulfilling his command to, *"Pray as you have seen me praying."*



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